THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For DECEMBER, 1803.

Periculoſum eſt credere, et non credere:
Ergo exploranda eſt veritas multum prius,
Quam ſtulta prave judicet ſententia.

PHÆDRUS.

ORIGINAL CRITICISM.

Primitive Truth and Order vindicated from Modern Miſrepreſentation: with a Defence of Epiſcopacy, particularly that of Scotland, againſt an attack made on it by the late Dr. Campbell, of Aberdeen, in his Lectures on Eccleſiaſtical Hiſtory: And a concluding Addreſs to the Epiſcopalians of Scotland. By the Right Reverend John Skinner, in Aberdeen, Senior Biſhop of the Scotch Epiſcopal Church. 8vo. Pp. 545. Rivington's, London; Hanwell and Parker, Oxford; Cheyne, Edinburgh; Angus, Brown, and Burnet, Aberdeen. 1803.

TO this publication, as ſoon as it was announced, our attention was irreſiſtibly drawn; partly, we acknowledge, by curioſity, but chiefly by higher and better motives. The title-page promiſed the diſcuſſion of ſubjects which we have always regarded as of tranſcendant importance; and the author's eminent ſtation in the church induced us to hope that we ſhould find them diſcuſſed in the moſt maſterly and ſatisfactory manner. We, accordingly, ſat down to peruſe his volume with uncommon avidity. But, great as our reſpect unqueſtionably is for the character with which the author is inveſted, and immoveable as are our devotion and attachment to the general principles which his book inculcates, we cannot, conſiſtently with that ſtrict impartiality which our duty to the public demands, ſpeak of his work with unqualified praiſe. Thoſe who look in it for bold originality of thought, will certainly look for what it does not contain. But it is not on this, we are inclined to think, that the Right Rev. Author himſelf, if conſulted, would chooſe to reſt his preten-

ſions to fame. USEFULNESS, we are perſuaded, was his aim; and, unleſs we are greatly deceived in our opinion of him, he would deem the honour of being inſtrumental in promoting the ſacred cauſe of "Primitive Truth and Order," infinitely ſuperior to all the ſplendour which the moſt brilliant emanations of genius can confer. His ambition, accordingly, ſeems to have been bounded by the laudable deſire of ſelecting, concentrating, and exhibiting, in one connected view, ſuch arguments, wherever they were to be found, as he thought beſt adapted for impreſſing his readers with proper notions of the nature of the Goſpel, and of the Church of Chriſt. If this was, indeed, as we ſuppoſe, his deſign, we have no heſitation whatever in ſaying, that, in our opinion, he has executed it with no inconſiderable degree of ſucceſs. His labours are, undoubtedly, calculated to produce, in perſons of a ſerious and thinking turn, the effect which he intended; and every friend to the Apoſtolic Conſtitution of the Chriſtian Church will thank him for the induſtry and zeal with which he has exerted himſelf in its defence.

If, in the courſe of our ſtrictures on Biſhop Skinner's book, we take the liberty to differ, on ſome few points, from the learned and reſpectable author, we have no apprehenſion, on this account, of incurring his diſpleaſure, or of forfeiting his eſteem. Some of his reaſonings we think inconcluſive, and ſome erroneous. But different perſons of equal integrity will view the ſame object in very different lights: and if they keep at a diſtance from acrimony and rancour; if, ſolely intent on the diſcovery of truth, they indulge no diſpoſition to cavil; if, in ſhort, they obſerve that mutual reſpect which ought always to have place in the intercourſe of Gentlemen, Scholars, and Chriſtians; they may differ without blame, and ſometimes with advantage. Engaged as we have been, from the commencement of our Review, in ſupporting, and we truſt with ſome effect, the intereſts of ancient truth and ſoberneſs, in oppoſition to the madneſs of modern innovation, we can, with the utmoſt ſincerity, ſay, that with the greater part of Biſhop Skinner's opinions our principles perfectly coincide. The foundation on which we build is the ſame, or, to ſpeak more accurately, we are both equally convinced of the paramount obligation, and indiſpenſible neceſſity of maintaining, and preſerving inviolate, the edifice which was originally "built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone." If, in any reſpect, we diſagree, it is only concerning a few of the buttreſſes by which it ought to be defended and ſecured againſt the rude attacks of its enemies. But, ſurely,

"Hanc veniam petimus damuſque viciſſim."

On another eſſential part of our duty, as immediately connected with the work before us, we confeſs that we reflect with much leſs complacency. We cannot, but by palpably betraying our truſt, paſs by, without pointed animadverſion, tranſgreſſions of the rules of good writing; and, therefore, it never fails to give us pain, when authors, otherwiſe

otherwiſe valuable and inſtructive, are guilty of offences againſt theſe rules. In many caſes there can be no doubt that defects of this ſort derive their origin from want of cloſeneſs and accuracy of thinking; for no man will ever expreſs himſelf well, whoſe conceptions are looſe, indefinite, and confuſed. The ſame defects are frequently owing to mere inexperience in the art of compoſing; and ſometimes, we ſuſpect, to miſtaken ideas with regard to the merit of a good ſtyle. There are many writers, we have reaſon to believe, who really regard, with a kind of contempt, the pains beſtowed on what they call balancing words and phraſes; and who think it below them to ſpend their time in ſtudying the harmony, or adjuſting the proportion, of clauſes and ſentences. Confining their care entirely to their matter, provided they can communicate uſeful information, they appear to be little ſolicitous to pleaſe. But ſuch writers ſhould reflect that preciſion, propriety, and, above all, perſpicuity, are qualities of ſtyle ſo eſſentially neceſſary, that, without them, the richeſt ſtores of learning, and even the moſt exalted powers of genius, may be poſſeſſed with ſcarcely any advantage to the world. Nor will any judicious author be careleſs even of ornamental embelliſhment. He conſiders that in writing, as in common life, though tawdry tinſel and affected finery are always diſguſting, yet neatneſs and elegance are peculiarly attractive; and that beauty itſelf loſes more than half its influence, when accompanied with an aukward air, or exhibited in a coarſe and ſlovenly dreſs.—The great majority of mankind, we know, have need, like froward children, to be allured, as well to the knowledge as to the practice of their duty. Even the moſt ſerious readers of a book can ſeldom, and never, perhaps, at firſt, be ſuppoſed as deeply intereſted in the ſubject, as the perſon who wrote it. It is, therefore, a fair and prudent precaution to endeavour, by every chaſte ornament of language; and by every legitimate beauty of ſtyle, to fix their attention, and gain their affections. Indeed, where this precaution is not punctually obſerved, we may ſafely affirm that the moſt important truths will, generally ſpeaking, be diſregarded, and the moſt inſtructive volume either not read at all, or read with liſtleſsneſs and ſmall effect.

In the preſent ſtate of literature and of ſociety, whoever offers himſelf to the public notice ſhould be uncommonly careful that his claims be ſupported, not only by their own intrinſic validity, but alſo by the form in which they appear. Never, we believe, in any country, and, beyond all controverſy, never in this, was it more incumbent on a writer to remember the admonition of Horace:

> "Omne tulit punctum qui miſcuit utile dulci,
> "Lectorem delectando, pariterque monendo."

Our national taſte, in the courſe of its progreſs, has been carried to the higheſt pitch of delicacy. It has even, in the eſtimation of many, been refined into ſqueamiſh and ſickly faſtidiouſneſs. Whether this phenomenon deſerves to be conſidered as a proof of improvement or of degeneracy, we ſhall not expoſe ourſelves to the imputa-

tion of preſumption by taking upon us to decide. The fact, however, is abundantly notorious. The ſtrong and wholeſome, but homely fare, which delighted the literary palates of our anceſtors, will not now go down. No richneſs of matter or ſolidity of ſenſe will now atone for the harſhneſs of a clumſy and unpoliſhed ſtyle: and the writer who will not accommodate himſelf to this diſpoſition of the public mind, has, evidently, no juſt right to complain that his productions are treated with what he may think unmerited ſeverity, or ſupercilious neglect.

With reſpect to the Biſhop's ſkill in compoſition, we muſt own, with regret, that we dare not mention it in thoſe terms of commendation which we could wiſh to employ. If he had not himſelf authorized us to conclude that the greater part of his work was written a conſiderable time ago, (ſee Note, p. 425,) we ſhould certainly have thought it a haſty production. Of ſuch a production it unqueſtionably bears the diſtinguiſhing and characteriſtic marks. But as, by his own ſtatement of the fact, this ſuppoſition is rendered inadmiſſible, we are forced to infer that to the requiſite labour of correction and reviſal, he has been ſtrangely inattentive. For, whatever be the cauſe, impartial criticiſm compels us to pronounce, that his general manner is ſomewhat diffuſe; his conſtruction ſometimes ungrammatical; and his meaning ſo unhappily expreſſed, as to be hardly intelligible. The very firſt ſentence of his book may be quoted as an inſtance. "If there be," he ſays, "any one truth, in embracing which, it might be ſuppoſed, that the intelligent part of mankind would univerſally agree, it is ſurely the importance of religion, and the neceſſity of attending to what it recommends, for promoting the intereſts of ſociety on earth, as well as preparing men for the happineſs of Heaven."—Here the author's intention is eaſily ſeen; but his phraſeology is obſcure. We talk, very properly, of "embracing a truth;" but not of "embracing the importance of religion," or "the neceſſity of attending to what it recommends." But ſuppoſing, in the preſent caſe, *truth* to be the beſt word which could have been choſen, our readers will obſerve, as ſtill more extraordinary, that what is *one truth* at firſt, becomes afterwards, by the form of the ſyntax, *two*. They are two, however, in appearance only, and not in reality, for between "the importance of religion," and "the neceſſity of attending to what it recommends," no ſpecific difference is perceptible. The uſe of both phraſes, in their preſent application, is, therefore, an example of tautology. The laſt of them gives no new idea, and, of courſe, ſerves only to bewilder the attention, and to weaken the effect.

Biſhop Skinner's Introduction contains many ſenſible and pertinent remarks on the evil tendency of our endleſs diviſions, and of our general inattention to that article of the Creed in which we are taught to profeſs our belief in the Holy Catholic Church. "Nothing," he obſerves, "ſeems to be better known, *nor* [*or*, unqueſtionably,] more carefully improved, by the adverſaries of our common faith, than the advantage [which] they derive from thoſe unhappy diſſenſions, by which

which the family of Chriſtians, which an Apoſtle calls the Houſehold of Faith, is divided againſt itſelf." (p. 6.) "It is, no doubt, by preſerving the bonds of eccleſiaſtical unity, that Chriſtians are to be kept in the way of obedience to the One God, and dependence on the One Mediator." This ſentiment he enforces by the reſpectable authority of the late learned and pious Mr. Jones, whoſe opinion it was, that "Some amongſt us err becauſe they do not know the ſcriptures; and others, becauſe they never conſidered the nature of the church. Some think they can make their own religion, and ſo they deſpiſe the word of God, and fall into infidelity. Others think they can make their own church, or even be a church unto themſelves; and ſo they fall into the deluſions of enthuſiaſm, or the uncharitableneſs of ſchiſm." (p. 8.)

The Biſhop adverts, with becoming regret, to the melancholy, but incontrovertible, truth, that mankind are too often diſpoſed to abuſe both the bleſſings of the preſent life, and the ineſtimable advantages of revealed religion. With regard to the firſt, he ſuppoſes that the inhabitants of Scotland may, probably, be inclined to reſiſt the charge, becauſe they cannot be accuſed of ſuch looſe morality as is practiſed in ſome other parts of the world. He is doubtful, however, whether the ſuperior decency of their conduct can be juſtly traced to the proper ſource; and whether it may not be rather aſcribed to the favourable circumſtance of their not being ſo much expoſed to temptation. But, in what concerns religion, he laments, that they are not much better than their neighbours. To the ſmall expence of education in that country, and the conſequent eaſe with which the people have acceſs to the rudiments, at leaſt, of literature, our author ſeems, with much appearance of reaſon, to attribute, in part, that remarkable bias to abſtruſe ſpeculation for which Scotchmen are diſtinguiſhed. This bias has, frequently, carried them beyond the proper limits, and tempted them to affect being wiſe above what is written. "While ſuch ſpeculations, however, were confined to the ſtudent in his cloſet, their influence was narrow and circumſcribed; and the general ſtate of ſociety was but little affected by the writings of ſuch infidels as *David Hume*, till they were better ſuited to vulgar capacity, and their deadly venom more widely circulated, by the poiſonous arts of *Thomas Paine*, and his numerous diſciples." (p. 12.) It was with much concern that we learned from ſuch unexceptionable teſtimony, the fatal conſequences.

"In ſome," ſays the Biſhop, "of the moſt populous diſtricts of Scotland, where the middling and lower ranks of the people were, ſome years ago, exemplary in the diſcharge of their religious duties, not occaſional neglect only, but a conſtant deriſion, and an avowed, contempt of theſe duties, have now taken place. The rites and ordinances of the Goſpel are expoſed to every ſpecies of ſcorn and ridicule. 'Children are wilfully withheld from the 'ſaver of regeneration:' and men and women count the blood of the covenant, wherewith they are ſanctified, an unholy thing, in pure deſpite of the ſpirit of grace." (p. 13.)

In the courſe of the Right Rev. Author's reflections on the general prevalence of infidelity, we meet with a ſentence, of which we were long exceedingly puzzled to diſcover the ſenſe. It is the laſt in the quotation which we are going to produce.

" Comparatively ſmall," he ſays, " was the injury, ſo long as the poor had the goſpel preached unto them; ſo long as the maſs of ſociety was uncontaminated, and the great body of the people eſteemed themſelves happy in enjoying the comforts of religion, and counted all things but loſs for the excellency of the knowledge of Chriſt Jeſus, ' their Lord'. The partition-wall, however, between learned and unlearned, is now, in this reſpect, broken down. The adepts of the new philoſophy have availed themſelves of the facility with which the lower claſſes of the people may be tempted to get rid of this diſtinction; and, if we may borrow the figurative language of the Pſalmiſt, ' The boar out of the wood doth now waſte *it*, and the wild beaſt of the field doth devour,' and tear in pieces, the goſpel of that ' God of Hoſts', who proclaimed himſelf the ' true vine;' even the ' Shepherd of Iſrael,' of whom the ſame Pſalmiſt declares, that he is our God, and we are the people of his paſture, and the ſheep of his hand." (p. 13, 14.)

What here particularly puzzled us was the pronoun *it*; for there ſeems, at firſt view, to be, in the ſentence, nothing which that pronoun can repreſent. The nouns ſubſtantive by which it is preceded are *philoſophy*, *facility*, *diſtinction*, and *language*; but to none of theſe can it poſſibly be referred. We were, therefore, completely at a loſs to divine *what it is* which the boar out of the wood doth now waſte; till, obſerving that the words of the Pſalmiſt are continued, and made to terminate, at laſt, in " the Goſpel of the God of Hoſts," as their object, we were led to conjecture that, contrary to every known principle of grammar, this pronoun points forward inſtead of pointing back. The ſoleciſm might eaſily have been avoided by omitting the pronoun altogether.

Our author very properly inſiſts on the folly of perverting the plan of revelation, and of ſuperſeding the poſitive inſtitutions of divine appointment. The folly, indeed, of ſuch a procedure is ſufficiently obvious, as well as its danger and criminality. But the Biſhop illuſtrates them by an obſervation, of which we do not comprehend the force.

" No man," he ſays, " who is not actuated by the moſt palpable preſumption and ſelf-confidence, will dare to infringe, or pretend to alter, the order of God's works, whether they refer to his operations in the economy of Nature, or of Grace. Bold and aſſuming as the naturaliſt too often is, he never has attempted to invert the ſeaſons; to make the ſun rule by night, and the moon by day; to oppoſe the ſtars in their courſes; to bring the winds out of their treaſures, or to allay the fury of the tempeſt by his unavailing ' peace, be ſtill.' How then ſhould any one pretend to alter the ſyſtem of things ſpiritual;—to change the economy of grace;—to diſjoint the whole frame of religion, by oppoſing the revealed will of God, and ſetting aſide the laws and inſtitutions of his divine appointment?"—(p. 15, 16.)

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Our author here contraſts the preſumption of men in attempting to new-model the economy of grace with their modeſty and wiſdom in never intermeddling with the eſtabliſhed order of nature. But no enthuſiaſt or bold ſpeculator will ever be diſſuaded from ſubſtituting, for the truths of revelation, the wild reveries of his own fancy, by reminding him that men never try "to invert the ſeaſons, or to oppoſe the ſtars in their courſes." If, while the viſionary religioniſt adapts the goſpel to his preconceived opinions, the naturaliſt abſtains from the like experiment with regard to the actual laws by which the univerſe is governed, does not the very fact ſhew, that the two caſes muſt be eſſentially different, and that from the one to the other no proper argument can be deduced? The naturaliſt, we believe, would often amuſe himſelf with attempting ſuch feats, if he did not know that to ſucceed in the attempt is phyſically impoſſible. Δος πθ ως, και την γων κινησω was the boaſt, we are told, of an ancient mathematician; and one of the kings of Spain or Portugal, moſt undeſervedly, we think, called Alphonſo the Wiſe, was accuſtomed to ſay, that if he had been conſulted about making the world, it would have been much better contrived than it is. Make it equally, in the ſame ſenſe, impoſſible to alter the doctrines of ſcripture, and the modeſty of the religioniſt will be equally conſpicuous as that of the philoſopher. In ſtrictneſs of fact, it is unqueſtionably true, that to alter the terms or conditions of ſalvation is as much without the compaſs of human power as to derange the order of the material world, or to create a new one; for men muſt be ſaved, if they be ſaved at all, by means of the plan eſtabliſhed by God, and not by means of their own deviſing. But men, very often, miſtake this plan; and the difficulty is to convince them of their error: whereas no man ever commits a miſtake with regard to the prominent laws of nature. We have the uniform evidence of experience and of ſenſe that theſe proceed in a determinate courſe; and we have the ſame evidence that this courſe is unalterable by any exertions which we are able to make. The evidences of religion are of a very different kind; and, accordingly, their influence on the conduct of men is, as might be expected, extremely different. The caſes are, in truth, as we ſaid above, entirely diſſimilar; and, therefore, all reaſoning from the one to the other is, to every practical purpoſe, at leaſt, altogether inconcluſive.

But it is not, on that account, at all leſs true, or leſs to be lamented, that, either through ignorance or wilful perverſeneſs, multitudes of our countrymen are daily deſerting the good beaten path, which was trodden by all the ſaints of old, to explore, for themſelves, new and devious ways, which, at the very beſt, can terminate only in unknown dangers, perhaps in inevitable deſtruction and death.—Among theſe deluded wanderers the Biſhop mentions ſome "wild enthuſiaſts, who, full of the aſſurance of faith, and the inward experience of a ſelf-confident mind, enroll themſelves among the elect of God; and certain, as they ſuppoſe, of being ſaved themſelves, look down with contemptuous diſdain on thoſe humble Chriſtians, who are yet

content to work out their own ſalvation, in the way that God has preſcribed, with fear and trembling." (P. 16.)

There cannot be a doubt that many of our moſt malignant errors ſpring from the little attention which is paid to the true conſtitution of the Chriſtian church. The ſpirit of indifference with which, among Proteſtants, this ſubject is regarded, has always been cauſe of aſtoniſhment to us; nor have we ever been able to account for it otherwiſe than from that diſguſt at eccleſiaſtical tyranny, which acompanied their ſeparation from the Church of Rome. But ſurely it does not, by any means, follow, that becauſe churchmen, at one time, carried their authority too high, the Church of Chriſt is, therefore, any thing or nothing, juſt as every man's humour is pleaſed to imagine. No man, we think, who believes in revelation, provided he allowed himſelf a moment's reflection, could ſeriouſly adopt ſo ridiculous a fancy. Amidſt the endleſs variety of plans of church government which ſolicit our notice and diſtract our choice, it requires no proof that all cannot be right. It is evident, indeed, that all muſt be wrong which have deviated from the original model laid down by our Lord and his inſpired Apoſtles, who, alone, were entitled to draw the platform on which his kingdom ſhould be built, and to fix the regulations by which it ſhould be managed to the end of time. Nor can it be a circumſtance of ſmall importance whether we adhere to this model or not. The whole ſcheme of redemption, it ought to be remembered, is the pure effect of divine benevolence; and, therefore, from the very nature of the thing, muſt neceſſarily be embraced in all its parts, preciſely as it is propoſed: for, when the queſtion is concerning an offer of grace, no man can pretend to preſcribe his own terms. Now we know that every promiſe peculiar to the goſpel is made excluſively to thoſe who are members of the Church of Chriſt; and, conſequently, if we wilfully deſert this church for a ſpurious ſociety of man's formation; we unqueſtionably forfeit our title to theſe promiſes: for he who rejects the terms on which alone the mercy of the goſpel is proffered, deprives himſelf of every claim to its benefits.

We are perfectly aware that, in theſe times of latitudinarian principles, the divine who teaches ſuch a doctrine as this, will, by many, be accuſed of intolerable High-Church bigotry, and of narrow illiberality of mind. But, in the beſt and pureſt ages of the church, the caſe was otherwiſe; and we all agree, that danger is not converted into ſafety by being diſregarded, any more than truth is identified with falſehood by being diſbelieved. "How then," as the learned Prelate aſks, "can any want of true charity, or what deſerves to be called liberality, be with juſtice imputed to him who, in his profeſſional character, is doing all he can for the benefit of his Fellow-Chriſtians, and is not willing that any of them ſhould be loſt, if he can help it?" (P. 25.) It is not thus, as he juſtly argues, that we judge in matters of infinitely leſs moment. We ſhould not applaud, as liberal-minded, a phyſician, who ſhould ſuffer his patients to indulge in every thing, however pernicious, which gratified their taſte; a lawyer, who ſhould

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tell his clients that their conduct would be as ſafely directed by the municipal laws of any other country as of their own; or a general, who, on the day of battle, ſhould leave his troops, without any directions, to engage the enemy in what order they pleaſed. "Why then," continues he, "ſhould the teacher of religion be applauded as a liberal-minded divine, whoſe only merit lies in 'ſpeaking peace where there is no peace,' and leaving the people to *grope* for the *wall* of ſalvation, the *pillar* and *ground* of truth; when by pointing it out, through the miſt of modern error and deluſion; as 'a city ſet on a hill,' which is at unity in itſelf, he might direct their eyes to that which is the only ſure refuge from ſin and miſery, the only place of ſafety to a guilty world, and therefore ought to be the joy of the whole earth?" Than the ſentiment and reaſoning contained in this whole paſſage nothing can be more excellent and convincing. But the ſentence laſt quoted exhibits a mixture and confuſion of incongruous metaphors. By no ſtretch of fancy can the church be conceived as, at one and the ſame inſtant, *a wall*, *a pillar*, *a ground*, and *a city ſet on a hill*. Metaphorical language, like the characters of poetry, ſhould be conſiſtent; and the rule of Horace is as applicable to the former as it is to the latter:

"Servetur ad imum
"Qualis ab incœpto proceſſerit, et ſibi conſtet."

The great body of Biſhop Skinner's book conſiſts of three diſtinct diviſions or chapters, intended to eſtabliſh the following propoſitions, which we give as expreſſed in the author's own words.

"1. That the Chriſtian religion, being, like its divine Author, the ſame yeſterday, to-day, and for ever, ought to be received and embraced, juſt as it is repreſented and held out in the ſcriptures of truth, without adding thereto, or diminiſhing from it.

"2. That the Church of Chriſt, in which his religion is received and embraced, is that ſpiritual ſociety in which the miniſtration of holy things is committed to the three diſtinct orders of Biſhops, Prieſts, and Deacons, deriving their authority from the Apoſtles, as thoſe Apoſtles received their commiſſion from Chriſt.

"3. That a part of this holy, catholic, and apoſtolic Church, though deprived of the ſupport of civil eſtabliſhment, does ſtill exiſt in this country, under the name of the *Scotch Epiſcopal Church*; whoſe doctrine, diſcipline, and worſhip, as happily agreeing with that [thoſe] of the firſt and pureſt ages of Chriſtianity, ought to be ſteadily adhered to, by all who profeſs to be of the Epiſcopal Communion, in this part of the kingdom."

With regard to the firſt of theſe propoſitions, it is improperly and inaccurately ſtated in more reſpects than one. It involves, in fact, two diſtinct affirmations, of which the author ſeems, by his manner of connecting them, to conceive that the one is a corollary from the other. They have, however, no ſort of mutual dependence. It is not becauſe "the Chriſtian religion is, like its divine Author, the ſame yeſterday, to-day, and for ever," but becauſe it is a revelation

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from God, that "it ought to be received and embraced juſt as it is repreſented and held out in the ſcriptures of truth." Suppoſing the ſcriptures to be previouſly acknowledged as the word of God, no other conſideration is requiſite to prove that the ſyſtem of religion contained in theſe ſcriptures ought to be embraced as there repreſented. Nor does the clauſe "being like its divine author, the ſame yeſterday, to-day, and for ever," appear to us, at all, to expreſs what the Biſhop intended. The words here quoted from the Epiſtle to the Hebrews, (xiii. 8) are, in their connection with the reſt of the paſſage, ſomewhat obſcure, and we think it unqueſtionable that by our Engliſh tranſlators their connection was miſtaken. As applied, however, to the perſon of Chriſt, they, undoubtedly, are meant to aſſert his divinity, or what may be called the metaphyſical eternity and immutability of his nature. But as predicated here of the Chriſtian religion they do not convey the author's idea; and it is only from the tenor of his proof that we learn the import of the poſition to be proved.—The intention of this clauſe is to affirm that the redemption of the world, by the death of Chriſt, is the ſubject of every divine revelation which, ſince the fall of Adam, has been vouchſafed to man.—The Biſhop's notion is, therefore, expreſſed, with infinitely greater exactneſs and preciſion, in the VIIth Article of the Church of England, the doctrine of which the greater part of his firſt chapter is, accordingly, deſigned to illuſtrate and confirm. "The Old Teſtament," ſays the article, "is not contrary to the new; for both in the Old and New Teſtament everlaſting life is offered to mankind by Chriſt, who is the only mediator between God and man, being both God and Man. Wherefore they are not to be heard, which feign that the old fathers did look only for tranſitory promiſes."

That man, at his creation, was left, by his Maker, to deviſe for himſelf, by the exerciſe of his own powers, a ſyſtem of religious faith and duty, is a ſuppoſition which appears to us not only inadmiſſible, but abſurd. His exiſtence itſelf being the pure effect of divine benevolence, it cannot be imagined that any requiſite means would be unemployed for rendering that exiſtence comfortable and happy. While abundant proviſion was made for the neceſſary ſupport of his animal nature, and for the innocent gratification of his ſenſual appetites; we, cannot, without manifeſt folly, conceive that the intereſts of his ſpiritual nature, which are, confeſſedly, of infinitely higher importance, would be neglected. We are, therefore, irreſiſtibly led to conclude, that the original anceſtor of the human race was taught a religion ſuited to his circumſtances, by the ſame tranſcendant wiſdom and goodneſs which furniſhed him with food and organs of digeſtion; that he was inſtructed, by ſupernatural means, in the knowledge of the ultimate end of his creation, or the purpoſe for which he was brought into the world; that he was fully acquainted with the relation in which he ſtood to his great Creator, with the duties incumbent upon him to practiſe, and with the worſhip which was proper for him to perform.

Suppoſing

Suppoſing this concluſion to be well founded, (and we know not on what grounds it can be denied) it follows, from the cleareſt principles of reaſon, that the primitive religion of man was A REVEALED RELIGION; and why its being ſo repreſented in Scripture ſhould prejudice againſt the authority of Scripture, men who profeſs, in all their inquiries, to be guided by the dictates of unbiaſſed reaſon, we cannot underſtand. For our part, we are free to acknowledge, that had the repreſentation been different, had man been exhibited as at once abandoned, on a ſubject ſo eſſentially connected as religion with his moſt important intereſts, to his own direction; as permitted to grope without any aſſiſtance, by the glimmering light of his natural faculties, in ſearch of the means of pleaſing his Maker, and of ſecuring his own happineſs; an account ſo wild, and ſo obviouſly incompatible with the perfections of God, would, to us, have formed an inſuperable objection againſt the authenticity and divine original of the pretended record in which that account was contained.

When, therefore, we are told that man, while yet in a ſtate of innocence, was divinely inſtructed by what courſe of conduct his innocence might be preſerved, and what invaluable bleſſings would be forfeited by its loſs; that, when afterwards, becoming unmindful of his duty, he had tranſgreſſed the command of his bountiful Creator; the offer of pardon was graciouſly extended to the unhappy criminal, and a plan revealed, in conſequence of which he might, on certain conditions, be reſtored to the glorious privileges which his folly had thrown away; we are informed of nothing but what reaſon approves as highly credible, as what was equally fit for God to grant, and neceſſary for man to receive. It will not, ſurely, be deemed unreaſonable, that man ſhould have been originally placed in a ſtate of probation; for ſuch, of neceſſity, muſt be the ſtate of every rational created being. Nor will it, we preſume, be deemed more unreaſonable that his title to immortality and endleſs felicity ſhould have been ſuſpended on his punctual obſervance of a poſitive law; for a benefit to which we have no natural right muſt be claimed on the terms preſcribed by the donor. It cannot be incredible that, by his fall from innocence, man ſhould have forfeited theſe ineſtimable benefits, becauſe no created being is infallible; and if he forfeited them for himſelf, it cannot be denied that he forfeited them likewiſe for all his poſterity: for, had the threatened penalty been inſtantly inflicted, "in the day that thou eateſt thou ſhalt ſurely die," there had been an utter end of the whole human race. It cannot be accounted unworthy of God to prevent this blank, in his moral creation, and to ſave mankind from the dominion of death, unleſs we inſiſt on ſtriking out from the liſt of the divine perfections the endearing attributes of goodneſs and mercy. It will eaſily be granted that, if ſuch a ſalvation was, at all, to take place, the plan and conditions of it muſt be of God's appointment; and, conſequently, as man could not know them of himſelf, it was abſolutely indiſpenſible that they ſhould be revealed. Finally, it cannot admit of diſpute, that the wretched and deplorable circumſtances

to

to which he was reduced by the fall made an *early* revelation of them peculiarly requiſite, not only to ſupply him with the conſolations of hope, but even to deliver him from utter deſpair. We, therefore, moſt heartily agree in opinion with the learned and pious Lord Preſident Forbes, as quoted by our author, that, "if it was the intention of God to pardon man; to reclaim him from his ſinful ſtate; to encourage him to love, fear, and ſerve his Creator; and to reſtore him to a capacity of performing ſuch acceptable ſervice, it was abſolutely neceſſary, for promoting that deſign, to acquaint man with his intentions; to give ſuch proofs of thoſe intentions as ſhould convince and thoroughly perſuade thoſe to whom the revelation was made, and to preſerve ſuch evidence of that revelation to mankind, as ſhould be ſufficient to ſupport their faith and hope, and give them ground to rejoice in the God of their ſalvation." (P. 31.)

From ſuch conſiderations we may rationally infer that the preaching of the goſpel was co-eval, or nearly co-eval, with the fall; and that the redemption of the world by our Lord Jeſus Chriſt was the ſum of every ſubſequent revelation, from that æra to the period in which he "appeared to put away ſin by the ſacrifice of himſelf." To this great event alone can be referred the promiſe that the ſeed of the woman ſhould bruiſe the ſerpent's head. "One thing," as Biſhop Skinner has well obſerved, "is obvious, that the change which took place in Adam's condition, as the conſequence of his fall, would neceſſarily lead to a correſponding change in his religious ſervice; and we may reaſonably conclude, that ſuch a form of worſhip would be inſtituted, as might exhibit his dependance on the covenant of grace entered into by the THREE GREAT ONES in Deity, one of whom was to unite the human nature with his own, and as God manifeſted in the fleſh, to do and ſuffer whatever was neceſſary for man's ſalvation." (PP. 32, 33.) That ſuch a form of worſhip was actually inſtituted, we have, we conceive, an irrefragable proof in the early, and afterwards univerſal practice of ſacrifice; of which no account can, by human ingenuity, be poſſibly given, but that it was appointed by divine command, to prefigure the immolation of Him who, "in the fulneſs of the time," "made, by his one oblation of himſelf once offered, a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world." Of theſe early tranſactions the hiſtory by Moſes is indeed conciſe; "but the revelation itſelf, as coming from God, was, no doubt," ſays our author, "full and explicit." (P. 32.) Our opinion entirely coincides with his. When to ſhed the blood of a harmleſs animal, an action, ſurely, which is ſo far from having any evident connection with the remiſſion of ſins, that, naturally ſpeaking, it ſeems rather to partake of the eſſence of an immorality, and is, certainly, calculated to generate feelings of horror and diſguſt, was originally preſcribed as a religious rite, we can hardly doubt that the relation between the type and anti-type was plainly unfolded; and that the faith of the offerer was directed to that blood which was afterwards to be ſhed on the croſs, as the only effectual

tual propitiation for his guilt, the ſole foundation of all his hopes of pardon and reconciliation with God.

The rite of ſacrifice was ſo ſignificant that, as long as the end of its inſtitution was remembered, we cannot eaſily conceive it poſſible that the religion of mankind could greatly degenerate, or that a multiplicity of expedients would be requiſite to fix their attention, and inculcate their dependance, on that gracious plan of univerſal redemption which was to be accompliſhed by the death of Chriſt. Many perſons, however, whoſe characters we highly eſteem, among whom is our learned and reſpectable author, have imagined that they could diſcover, in Scripture, a variety of means employed for this purpoſe; of ſome of which, at leaſt, notwithſtanding our veneration for thoſe who have pointed them out to us, we cannot but declare that, in our opinion, the ſpeculations advanced with regard to them are more ſhewy than ſolid.

Among the leaſt defenſible of thoſe interpretations which have been extolled as eminently fitted to ſerve the intereſts of revealed religion, we cannot help claſſing the one here given of the Cherubim, which, when our firſt parents were driven from Paradiſe, were "placed at the eaſt of the garden of Eden, to keep the way of the tree of life." (Gen. iii. 24.) Theſe Cherubim, by all the diſciples of Mr. Hutchinſon, are maintained to have been emblematical figures, repreſenting the perſons of the ever-bleſſed Trinity, as engaged in covenant for the redemption of man. But the nature of theſe figures, and the purpoſe for which their ſtation was aſſigned, we ſhall lay before our readers in Biſhop Skinner's own words.

"We find that when Adam's tranſgreſſion required his expulſion from the earthly Paradiſe, and his entrance on a ſtate of ſalutary diſcipline, and a new ſyſtem of faith and truſt in his God, a certain emblematic repreſentation was placed at the eaſt of the garden of Eden, exhibiting the ever-bleſſed Trinity as joined in covenant to redeem man, and the union of the divine and human natures in the perſons of the Redeemer. The *Cherubim*, and the glory around them, with the divine preſence in them, were to keep or preſerve the way of the tree of life, to ſhew man the way to life eternal, and keep him from loſing, or departing from it. Before this emblematic repreſentation, which was afterwards, by divine command, ſet up in the tabernacle of Moſes, and temple of Solomon, the church or people of God were taught to perform that typical ſervice, which pointed to Chriſt, as the *way*, the *truth*, and the *life*, and kept up among them a conſtant remembrance, that 'without ſhedding of blood there is no remiſſion of ſins"

To this paſſage the following note is ſubjoined, which it is neceſſary to tranſcribe.

"I know it has been thought, that this venerable figure called the *Cherubim* was ſet up to the eaſtward of Eden, merely as a guard to keep unhappy Adam from coming at the tree of life, and ſo the myſterious account here given of it, has been much expoſed to the ſcoffs and ridicule of unbelievers. On this ſubject we find the learned Lord Preſident Forbes, in his *Thoughts concerning Religion*, thus delivering his ſentiments with great plainneſs.—'The

"The Jews, who have miſconſtrued the *angel Jehovah* into a *created angel*, have thought fit here to underſtand by the *Cherubim* two of the ſame ſort of angels, who had got a flaming ſword, to frighten Adam from re-entering *Eden*, and meddling with the fruit of the *tree of life*: and this monſtrous ſtory they have made out of a text, that neceſſarily means no ſuch thing, and may fairly be conſtrued to a ſenſe big with the moſt important information to mankind. What is tranſlated, *to keep the way of the tree of life*, with intent to prevent the coming at it, may as properly be rendered, *to observe*, or for *observing*, and ſo diſcovering and finding out *the way to the tree of life*. And the word we tranſlate *placed*, is almoſt always in every text, tranſlated *inhabited*,' (as in a tent or tabernacle) 'and whether you tranſlate it *placed*, or *inhabited*, the next word ought to be tranſlated *the* Cherubim, as things, or *emblems* well known to thoſe for whom Moſes wrote. So that Jehovah's *placing* or *inhabiting* theſe Cherubim, was the method choſen by him to make the *way to the tree of life kept or observed*.' See more to the ſame purpoſe, tending to ſhew, that the Cherubim of the Scriptures were myſtical figures of high antiquity, and great ſignification, being, as Irenæus calls them, 'reſemblances of the diſpenſation of the Son of God,' that is, the Chriſtian economy." (Pp. 33, 34.)

The paſſage of Scripture which is thus explained is undoubtedly obſcure. But this expoſition of it, notwithſtanding the piety and learning by which it is recommended, we cannot implicitly adopt, becauſe it is involved in ſuch difficulties, and expoſed to ſuch objections, as no ſagacity or ſtrength of intellect can remove. Whatever the Cherubim, here mentioned, were, or whatever they might be intended to perform, it is, on all hands, allowed that they were of the ſame figure with thoſe which were, afterwards, ſet up in the tabernacle and in the temple, and which are particularly deſcribed by the prophet Ezekiel (i. 10.), and by the apoſtle St. John. (Rev. iv. 7.) Now theſe latter Cherubim had four faces; thoſe of an ox, of a lion, of an eagle, and of a man. But the notion that theſe four animal figures repreſent, as this explanation pretends, the perſons in the ever-bleſſed Trinity, the ox being the emblem of the Father, the lion and man united that of the Son, and the eagle of the Holy Ghoſt, ſeem to be founded on gratuitous ſuppoſitions, and, therefore, incapable of ſatisfactory proof.

Biſhop Skinner has collected the ſcattered notices, which, in his opinion, the Old Teſtament affords of the redemption of the world by our Lord Jeſus Chriſt, and traces them in the different revelations made to the patriarchs, in the eſtabliſhment of the Jewiſh law, and in the writings of the Prophets. On this intereſting ſubject his reaſoning, in general, is convincing and clear. But, occaſionally, we are ſorry to obſerve, he relapſes into that myſtical manner, of which, in his explanation of the Cherubim, we have already complained, and for which he diſcovers, to ſay the truth, a very marked predilection. His diſpoſition to find types of Chriſtianity is ſo ſtrong, that he finds them in occurrences and facts in which we ſhould never have ſuſpected them to exiſt. When, as a proof, for inſtance, of the early inſtitution of ſacrifice, he adopts the notion "that the ſkins with which

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God is ſaid to have clothed the nakedneſs of our firſt parents, muſt have been the ſkins of beaſts that had been offered by them in ſacrifice," and aſſigns as a reaſon that "at that time they were not allowed to kill them for any other purpoſe;" (p. 34.) we perceive at once the juſtneſs of the argument, and yield to its force without the leaſt heſitation. But, what he afterwards adds: "And this typical clothing was a moſt comfortable emblem of that covering and protection from divine wrath, that garment of ſalvation provided for man, by the ſacrifice of the Lamb of God, who was to take away the ſins of the world;" is ſo like the flight of a warm imagination, that we are not inclined to allow it much weight. We do not affirm that this clothing of ſkins might not have been made, if God had ſo pleaſed, a type of what the Biſhop would have it to ſignify; but we are not told that it was: and no ſuppoſition of the kind is required to account for its introduction.

Our author, we believe, gives the true account why Abel's offering was accepted and Cain's rejected. Abel, by "bringing of the firſtling of his flock, and of the fat thereof," conformed to the original law of ſacrifice, and expreſſed his faith in the promiſed Redeemer; whereas Cain, by deviating from the divine inſtitution, and bringing only "of the fruit of the ground," ſeems to have thought it his duty, indeed, to acknowledge the temporal bounties of his Maker, but to have felt no ſenſe of the neceſſity of a Saviour in order to the expiation of ſin, and the reſtoration of loſt immortality. But, in commenting on God's tranſaction with Noah, the learned prelate has again reſigned himſelf to his propenſity for myſtical interpretation. That Noah was favoured with ample inſtruction on the ſubject of religion, and had very juſt views of the covenant of grace, we entertain not a doubt. But in the following explanation of a plain paſſage of Scripture, we cannot concur. "It was this divine life-giving covenant, the eſtabliſhment of which was promiſed to Noah before the flood, and the promiſe repeated after it to him and his ſons, in the ſame ſtrong expreſſive terms. 'And I,' ſays God, 'behold I eſtabliſh *my* covenant with you;' (Gen. ix. 9.) thus challenging an excluſive property in it, and pointing it out as his own act and deed; not as a thing which had then only begun to take place, but had been of long ſtanding, and was now by this ſolemn promiſe ſo ratified and eſtabliſhed, as to give the ſtrongeſt ground of aſſurance that it could not fail, but would ſtand faſt for ever."

"We have ſeen how the terms of this covenant were propoſed to Adam after his fall, and means appointed for preſerving the remembrance of them, and confirming a dutiful dependance on them.—With the ſame view they were renewed to Noah, both before and after the flood; and God, we are told, was pleaſed to ſet his bow in the cloud, as a token of his covenant, a pledge of his mercy to man, through the merits and mediation of that Mighty One, whom Saint John ſaw ſitting on the throne in Heaven, and there was a rainbow round about the throne." (Rev. iv. 3.) (Pp. 40, 41.)

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This interpretation we cannot approve: the covenant mentioned, in the ninth chapter of Geneſis, as eſtabliſhed with Noah and with his ſeed, could not poſſibly mean the covenant of redemption, becauſe, at the very ſame inſtant, it is ſaid to be equally eſtabliſhed with the whole animal creation. "And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beaſt of the earth with you; from all that go out of the ark to every beaſt of the earth." (v. 9, 10.) The covenant here eſtabliſhed related not to ſpiritual, but to temporal mercies. It was neither more nor leſs than a promiſe that the earth ſhould not again be overwhelmed by the waters of a flood. It is ſo declared, repeatedly and expreſsly, by God himſelf. (See verſes 11 and 15.) As a pledge of the ſure performance of this covenant he engages to ſet his bow in the clouds; an appearance than which nothing can be imagined more proper to convince mankind of the truth of the promiſe: for the phenomenon of the rainbow is a phyſical proof that the rain which is deſcending at the time is only partial, and not, like that which occaſioned the deluge, univerſal. The ſenſe of the ſcriptures in this place, indeed, is throughout, perfectly plain and obvious. Great, therefore, we muſt confeſs, was our aſtoniſhment, when we found Biſhop Skinner affirming, that the natural rainbow was intended as a pledge of God's mercy to man through the merits and mediation of Chriſt; and alledging, as a pertinent confirmation of his opinion, the ſymbolical rainbow in the deſcription by St. John.

That the goſpel was preached to Abraham is affirmed by St. Paul, (Gal. iii. 8), and by our bleſſed Saviour himſelf. (St. John, viii. 56.) To the incarnation of the Son of God we are, by the great Apoſtle of the Gentiles, expreſsly taught to refer the promiſe which was firſt made to Abraham when he was ordered to leave his native country, (Gen. xii. 8), and which was afterwards repeated, and confirmed by an oath, when he had ſhewn his obedience to the divine command by his readineſs to ſacrifice his ſon. (Gen. xxii. 15-19.) Alluding to this diſtinguiſhed inſtance of God's peculiar favour, the Apoſtle to the Hebrews obſerves that "when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf. For men verily ſwear by the greater: and an oath for confirmation is to them an end of all ſtrife: wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath: that by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation." (vi. 13. 16, 17, 18.) The words "confirmed it by an oath" Biſhop Skinner tranſlates "interpoſed himſelf by an oath;" a tranſlation which is, certainly, agreeable enough to the terms of the original, ἐμεσίτευσεν ὅρκῳ. The meaning, however is, in both caſes, the ſame, that God ratified his promiſe *by means* of an oath. The "two immutable things, in which it was impoſſible for God to lie," our author ſuppoſes to be "firſt, God's *interpoſing himſelf*, and then the *oath*, both ſhewing the immutability

immutability of his counſel." P. 43.) We, on the other hand, ſuppoſe them to be *the oath* and *the promiſe*; and our reaſon is ſimply that *a lie* is rightly oppoſed to *a promiſe*, but not to a perſon's *interpoſing himſelf*. This, however, is of no great moment; while our author's argument from the Apoſtle's language, to ſhew that the promiſe vouchſafed the Patriarch was general in its application, and not confined to his natural deſcendents, is perfectly concluſive. "How could we Chriſtians derive conſolation from this ſolemn tranſaction; unleſs it referred to a covenant of mercy, in which the whole race of mankind were concerned, and of which that partial exhibition made to Abraham, was only deſigned to preſerve the memory, and ſecure the benefits of it to him and his poſterity, till the ſeed ſhould come to whom the firſt promiſe was made; even that promiſe which was alſo ratified with an oath, and of which it is ſaid—"Jehovah hath ſworn, and will not repent, thou art a prieſt, for ever, after the order of Melchiſedec?" (ib.) This is very good reaſoning, though ill expreſſed; for, not to mention the unſkilful manner in which the laſt clauſe is tacked to the ſentence, the adverb *only* is not in its own place, and the words *of it* ought to be expunged as a uſeleſs and ungrammatical incumbrance.

From the ambiguity of the Biſhop's phraſeology we are not ſure in what light he regards Melchiſedec: whether as a type of our bleſſed Lord, or as our Lord himſelf. The words immediately ſucceeding thoſe laſt quoted are as follow: "St. Paul has clearly pointed out the perſon here referred to, and the nature of that unchangeable prieſthood, which, according to the terms of the everlaſting covenant, confirmed, and even ſworn to, by the adorable Three in Jehovah, was to remove the curſe from, and procure a bleſſing to, all the nations of the earth. Even Abraham himſelf was bleſſed by this Melchiſedec, prieſt of the Moſt High God; and beholding his promiſed Redeemer, under that myſterious character, he *rejoiced* to ſee the day of his incarnation, and our Saviour himſelf aſſured the Jews that "*he ſaw it and was glad.*" (Pp. 43, 44.) That this perſonage was an eminent type of Chriſt there can be no doubt; but that he was actually the Second Perſon of the Trinity in a human form is a notion which, by whatever great names it has been embraced, we cannot implicitly admit. Nor do we perceive, in the books of either the Old or New Teſtaments, any ground for ſuppoſing, as the Biſhop ſeems to do, that the time of Abraham's interview with Melchiſedec was likewiſe the time at which he received the moſt diſtinct communications of the nature of the Chriſtian diſpenſation, and rejoiced to ſee our Saviour's day. The offering up of Iſaac, a ſubſequent event, the moſt important, ſurely, in Abraham's whole life; we have always conſidered as the fitteſt occaſion for conveying, to the father of the faithful and the friend of God, this highly intereſting knowledge.—The tranſaction, indeed, both in its general aſpect, and in every one of its circumſtances, is ſo exquiſitely adapted to furniſh a lively and impreſſive image of the great future ſacrifice for ſin, that, accompa-

nied, as it doubtleſs was, with divine information of an explanatory kind, we can hardly conceive the reality itſelf to furniſh a ſtronger. We are almoſt, we confeſs, tempted even to queſtion whether any of thoſe who ſtood at the foot of the croſs, and converſed with our Lord when he had riſen from the dead, had, till afterwards enlightened by inſpiration from above, ſuch clear apprehenſions of the intent of what they ſaw and heard, ſuch luminous views of the nature and plan of the covenant of redemption, as were here, "in a figure," vouchſafed to Abraham. Of all the types, indeed, which are to be found in the whole compaſs of the Jewiſh ſcriptures, this action of Abraham offering up his ſon is to us the moſt ſtriking. "The impending death," as Biſhop Skinner well remarks, "and unexpected deliverance of Iſaac, the only begotten ſon of Abraham, are the things here related: but the actual ſacrifice and reſurrection of Chriſt, the only begotten Son of God, are the things which are alſo meant to be pointed out, with all the circumſtances in which theſe will be found to agree with what is recorded of Iſaac; of whom "God ſaid unto Abraham in Iſaac ſhall thy ſeed be called," and St. Paul affirms that this ſeed "is Chriſt." (P. 46.)

The object of the Moſaic law, and its reference to the economy of grace, are ſtated by the learned and reſpectable prelate, with perſpicuity and force. Much of what he ſays on this part of his ſubject, did our limits permit us, we could with pleaſure tranſcribe. The following obſervations, though they are not new, are, at once, ſo important, and ſo well enforced, that they cannot but gratify our ſerious readers. Having conſidered the wonderful riſe and progreſs of the Jewiſh nation, with the no leſs wonderful deſtruction of their polity, and their total diſperſion over all the earth, ſo that now they are "rendered wholly incapable of performing the peculiar rites of their religious ſervice; having neither altar, prieſts, nor temple, nor any veſtige left of what the law required for making their ſolemn ſacrifice," the Biſhop thus proceeds:

"Does not all this plainly ſhew that the law of Moſes, in this reſpect being already fulfilled, has no more its original end to anſwer, and that the whole Jewiſh economy, being but the ſhadow of good things to come, has very properly given place to the ſubſtance—to "the body which is of Chriſt?" He was the real permanent object ſhadowed out by all theſe figurative, temporary repreſentations of the Moſaic ritual; and the whole order of the ſacrifices, the whole diſpoſition of the tabernacle, the whole miniſtry of the prieſthood, pointed to him as the "one true propitiatory ſacrifice, the true tabernacle which the Lord pitched, and not man, the eternal high prieſt, who is paſſed into the Heavens, there to make continual interceſſion for them that come to God by him." To him give all the types of the law, as well "as all the prophets, witneſs;" and it was ſolely on his account that the people of Iſrael were kept together, and ſupported by a train of miracles; for on his leaving the world, when his work here below was finiſhed, this choſen nation was diſperſed over all the earth, and its policy completely diſſolved."

"Such

"Such then being the true nature of the *legal* diſpenſation, and ſuch the deſign of the whole Iſraelitiſh economy, the queſtion needs no longer be aſked—"Wherefore then ſerveth the law?" The ſame Apoſtle who ſtates the queſtion, gives alſo the proper anſwer; when ſpeaking of the promiſe of mercy made to Abraham, he tells us that the law "was added becauſe of tranſgreſſions, till the ſeed ſhould come, "that is Chriſt," to whom the promiſe was made." (Gal. iii. 19.) By ſaying that the law *was added*, he plainly intimates that there was ſomething known and practiſed before, to which this addition was made; and what could that be but the evangelical promiſe renewed to Abraham, and the worſhip and obedience required, in conſequence of that promiſe, to which the law was *added* by way of preſervation, and in order to leſſen tranſgreſſion, for the time to come? Through the corruption of the patriarchal religion, many ſorts of tranſgreſſion prevailed among the heathen nations, who took their riſe from the confuſion at Babel, and grew up into the wildeſt idolaters, worſhipping their imaginary deities with ſuch abominable practices as made them hateful to the true God, and of courſe very dangerous neighbours to thoſe who ſtill believed in him, and adhered to his ſervice. For this reaſon God was pleaſed to raiſe a wall of diviſion between the Hebrews, and the heathens, and laid his people under every poſſible obligation that might preſerve them from mingling with thoſe that ſerved other gods, and learning their ways. As a wiſe and good parent would keep his children from the ſeducing company of profligates and blaſphemers, ſo did the Almighty Father of heaven and earth, guard his holy family from all the abominations of that bewitching idolatry, by which they were ſurrounded.

"Thus claiming them as his children, he had alſo condeſcended to provide a ſchoolmaſter for them, to teach them the rudiments of heavenly knowledge, and ſo train them up in the true faith and fear of their God. "The law," ſays St. Paul, "was our ſchoolmaſter unto Chriſt;" (Gal. iii. 24.) was deſigned to inſtruct thoſe who lived under it in the character and office of the expected Meſſiah; for which purpoſe, as ſcholars are confined in a ſchool, ſo were they ſeparated from the world, to learn and practiſe continually thoſe ſigns and figures by which this wonderful perſon was deſcribed to them." (Pp. 53, 54, 55.)

Of the long-continued chain of prophecy relating to the perſon and times of Chriſt, our author gives a brief but ſatisfactory view; and, after quoting an illuſtrious teſtimony of St. Paul, delivered in his ſermon before King Agrippa. (Acts, xxvi. 22, 23.) He argues from it thus:

"If then this eminent preacher of the goſpel, in the teſtimony which he bore to the truth of it, ſaid none other things, than what Moſes and *the prophets* had ſaid ſhould come, with regard to the ſufferings and exaltation of the expected Meſſiah—the light of the Gentiles, and the glory of his people Iſrael; the obvious and neceſſary inference to be drawn from theſe premiſes is that there is no difference between the preaching of Moſes and the prophets, and that of an apoſtle of Chriſt, but this—that the former points to the promiſed Saviour, as yet to come; the latter exhibits him as already come. But he is in fact the ſum and ſubſtance of both parts of divine revelation; and what is called the New Teſtament, containing the writings of Apoſtles and Evangeliſts, ſpeaks no other language, than what

the *Old* Teſtament had ſpoken before by Moſes and the prophets, reſpecting the ſcheme of man's ſalvation, except in ſo far as relates to the way and manner in which that gracious ſcheme was exhibited to the world.—The Old Teſtament went before, to announce what was to be delivered in the New: and the New Teſtament came after to interpret the *Old:* but both, like the cherubim over the mercy ſeat, bear a conſtant and friendly aſpect towards each other, united in, and intent upon carrying on, one and the ſame gracious deſign of promoting the glory of God in the ſalvation of men." (Pp. 63, 64.)

We would, likewiſe, beg the attention of our readers to the following paragraph, which is to the ſame purpoſe, and, except in what reſpects the office aſſigned to the Cherubim in Paradiſe, is highly excellent.

"Although the diſpenſation under which we live be called the *New* Teſtament, we are not to ſuppoſe that it differs in ſubſtance from the Old, or points to any new way of ſalvation which was not known before. For, ſince the fall of man, there has been but one way diſcovered for his recovery; one ſcheme of mercy, at firſt revealed in the promiſe of deliverance by the "ſeed of the woman;" repreſented by the emblematical appearance at the eaſt of the ſacred garden—and afterwards more fully exhibited in the religious ſervices, and myſtical offerings of the "old fathers," both before and under the law. Theſe were appointed to *prefigure*, what our euchariſtic ſervice is deſigned to *commemorate* as actually accompliſhed by the ſacrifice of Chriſt—"the one oblation once offered for the ſins of the whole world." Thus the Patriarchal, the Jewiſh, and the Chriſtian economy, will all be found to unite in directing the eye of the faithful to the ſame object of Evangelical hope, from the revelation of the promiſed ſeed to Adam in Paradiſe, to its deſigned completion in the perſon of Jeſus Chriſt, —"the Lamb ſlain from the foundation of the world." And when, at the conſummation of all things, the Patriarch, the Jew, and the Chriſtian, ſhall be aſſembled before the throne that is ſet in Heaven, as they will all have had but one ſource of hope here below, ſo will they then join in one ſong of praiſe, with the myſtic powers on high—ſaying—"Bleſſing, [and] honour, [and] glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever." (Pp. 66, 67.)

(To be continued.)

Lectures on the Elements of Chemiſtry, delivered in the Univerſity of Edinburgh, &c.

(Continued from P. 37.)

IF Chemiſtry be, as the Author of theſe Lectures has defined it, "the ſtudy of the effects produced by heat and mixture," we have already accompanied him through one half of the ſcientific part of the courſe. We proceed therefore to the other, in which he treats of the effects of mixture, beginning with its *general* effects, that from them he may give the ſtudent ſuch a view of the great law of *chemical affinity*

affinity, as ſhall enable him to enter with pleaſure and improvement into the more minute details ſubſervient to the arts.

Having obſerved that on this ſubject there are not ſo many genera facts to be communicated as on the ſubject of heat, he briefly takes notice of thoſe ſubſtances which cannot be made to unite, as well as of thoſe which unite in the moſt intimate manner, and form *compounds*, which have the appearance of being ſimple and homogeneous. He obſerves that, in ſome of theſe caſes of combination, the union is effected ſlowly and quietly; whilſt, in others, it is accompanied by commotion, and the production of heat; and he gives examples of both theſe modes of combination, explaining, as he proceeds, the chemical term EFFERVESCENCE.

"Beſides the ſymptoms of violence with which certain bodies unite, it appears, from other particulars, that ſome of them have a very ſtrong *propenſity* to unite." This gives him an opportunity of explaining, with his uſual clearneſs, the terms DELIQUESCENCE, PER DELIQUIUM, DELIQUESCENT SALTS, SOLUTION, SOLVENT ad MENSTRUUM, and of diſtinguiſhing between SOLUTION and DIFFUSION. But farther:

"We find that, in moſt caſes, we cannot combine ſuch bodies together in every proportion that we might chooſe. There is a limit to the quantity of the one that can be combined with the other; and this limitation is denoted, in chemical language, by the term SATURATION.

"A diſtinguiſhing mark of *chemical* union is, that the ſubſtances cannot be ſeparated by filtration, or other *mechanical* means. It is even difficult, and, in ſome caſes, impoſſible to ſeparate them by the action of heat. But, by multiplying our experiments in the way of mixture, a diſcovery has been made, which has been of infinite uſe to us in chemiſtry, and has greatly enlarged our power over a great number of different compounds. The diſcovery I mean is, that the addition of ſome ſuitable third body to a compound of two ingredients, which are united ſtrongly together by chemical combination, will, in many caſes, diſpoſe them to ſeparate from one another."

Of theſe he gives various ſtriking examples, but they are known to every experienced chemiſt, and the *ſtudent* of chemiſtry will have recourſe to the lectures themſelves, where he will find the proceſs of PRECIPITATION moſt perſpicuouſly explained. We ſhall only obſerve, for the ſake of ſuch of our readers as are little converſant in the ſcience, that, in all caſes of precipitation, the ſubſtance, which is added to the compound, in order to effect a ſeparation of its conſtituent parts, unites ſtrongly with one of the ingredients, and forms with it a new compound.

"There is another effect of mixture, which is as general as thoſe already mentioned; but the knowledge of it has not yet been found of ſo much importance to the chemiſt, and has therefore been leſs attended to, and is but ſeldom mentioned in chemical books, though it is a remarkable fact, and worthy of more notice. It is this: that in moſt caſes of the union of bodies with one another, if their nature and manner of union be ſuch as to admit

of the proper examination, we find that the bulk of the two, when combined, is different from the ſum of their bulks in their ſeparate ſtate. It is generally rather leſs, but in ſome caſes greater."

Various inſtances of this are given: after which our author proceeds to examine the different *theories* of chemical combination, previouſly remarking that the chemiſts had no intelligible theory prior to the time of Lord Bacon. He then explains, with his accuſtomed perſpicuity, what a philoſophic theory is; and though he allows to Bacon the tranſcendent merit of introducing into chemiſtry, as into every other department of phyſical ſcience, the true mode of reaſoning, he yet maintains, that,

"We had no chemical theory which connected this ſcience properly with other parts of our knowledge of nature, until Sir Iſaac Newton publiſhed that edition of his optics, at the end of which he has given a number of queries, containing his ſpeculations and conjectures concerning many of the curious and difficult facts which occur in the ſtudy of nature. There are a number of thoſe queries that relate to chemiſtry. In theſe he lays open a view of the more remarkable phenomena which occur in chemical mixtures, which is altogether his own, and which is much more ſatisfactory, and makes them appear much more conformable to the reſt of nature, than any that had ever been offered before."

We are not reviewing the Optics of Newton, and therefore muſt refer our readers to that work itſelf. It is ſufficient to obſerve here, that, in the opinion of Dr. Black, not only is the path pointed out, in which great reputation has ſince been acquired by ſome of the moſt eminent chemiſts, but the chief ſteps are actually made in the queries, and the path deſcribed, in which the progreſs muſt be continued.

"It is evident," ſays he, "that there are ſuch *principles* of motion as Sir Iſaac pointed out; for there is no denying that there are ſuch motions.—The reality of the powers which connect the particles of matter is clearly proved by a multitude of facts and experiments; and that attractions ſomewhat reſembling theſe (*capillary attraction*, and the *attraction of cohesion*, &c.:) act, in chemical mixtures, and that with great force, is equally plain from the phenomena."

Dr. Black next takes notice of what he conceives to be the only defect of Newton's theory, a defect which was unavoidable in that early ſtage of the ſcience *; and then proceeds to examine the objections which were made to the theory itſelf by the foreign chemiſts.

"They objected to the word *attraction*, as implying either an active quality in matter, which we cannot conceive to be poſſeſſed of activity, or ſome connecting intermediate ſubſtance, by which the particles of bodies

* On this part of Dr. Black's detail there is an excellent note by the Editor, from which it appears that the theory of Newton is more competent than modern chemiſts perhaps ſuppoſe, to account for the turbulent motions obſerved in ſome chemical combinations.

were

were [are] drawn together, and for the exiſtence of which no proof is offered. They therefore choſe to ſubſtitute AFFINITY inſtead of ATTRACTION.

"But their objections to the word attraction were certainly unreaſonable. Sir Iſaac, in the beginning of thoſe queries, expreſsly declares, that when he uſes the word, he does not pretend to aſſign the *causes*, natures, or manner, of acting, of thoſe forces by which bodies are diſpoſed to ruſh together into union. He only means the forces themſelves, or the *diſpoſition* to join, manifeſted by the fact itſelf, leaving it to others to diſcover the *cauſe*, and obſerving that it is improper to attempt it, until we become better acquainted with its manner of acting, by ſtudying the facts. And when the word is uſed with this precaution, merely as a term expreſſing a fact, a phenomenon, I do not ſee any advantage in preferring *affinity* to it. It would ſound very ill, to ſpeak of the affinity of gravitation, of electricity, or of magnetiſm. Attraction is more expreſſive; and affinity implies, or ſuggeſts, ſome ſimilarity, which, in moſt caſes, is not agreeable to fact, ſeeing that we generally obſerve the greateſt diſſimilarity in thoſe bodies which are eminently prone to unite."

Dr. Robiſon agrees entirely with his friend in conſidering as frivolous the objections which have been often urged to the Newtonian uſe of the word attraction.

"At the ſame time he ſees ſome advantages attending the uſe of the term *chemical affinity*. It diſtinguiſhes very compendiouſly the phenomena of combinaton (which are the chief objects of chemiſtry) from the phenomena of coheſion, adheſion, capillary attraction, &c.: which are effected by forces perfectly ſimilar, but are not ſo characteriſtically chemical. But further—attraction ſurely is the drawing (of) one thing towards another. Now there are many inſtances where the bulk of the compound exceeds the ſum of the bulks of the ingredients." (This we have ſeen Dr. Black himſelf admit.) "The particles therefore have not been drawn towards each other. Affinity does not, in general, imply any ſimilarity. When it is ſo uſed, we are ſenſible of ſome degree of figurativeneſs or metaphor. But whether we employ the word attraction or affinity, we muſt be careful to attach no other idea to it but that of a *fact*, a determination of each particle of a certain ſubſtance to unite chemically with each particle of another certain ſubſtance, ſo as to conſtitute particles of a compound of both."

Dr. Robiſon afterwards obſerves, with great philoſophical accuracy, that—

"We have no denominations for the *forces* which we conceive as the immediate agents in natural phenomena, except the phenomena themſelves, which we conceive them to produce. When we go, or think that we go, a ſtep further, and call the force of coheſion, for inſtance, an *attraction*, we mean nothing more than that the effect reſembles the effect of an attraction, or pulling towards us with our hand."

Theſe are judicious remarks, which will aſſiſt the ſtudent's conceptions, as he accompanies Dr. Black in his illuſtrations of the Newtonian, or received, theory of chemical affinity. His firſt illuſtration of that theory is to this purpoſe:

"As chemical attractions or affinities act in ſuch a manner, as to diſpoſe the minute and inviſible particles of one ſubſtance, to ſeparate from one another, and unite themſelves ſeverally to the minute and inviſible particles of another ſubſtance, it follows, as a neceſſary conſequence, that the *attraction of cohesion* is an antagoniſt to them, or counteracts them more or leſs in all caſes. When a lump of iron, for example, is thrown into nitrous or muriatic acid, there is a powerful chemical attraction, which diſpoſes the parts of the iron, and thoſe of the acid, to unite together. But it is evident that the coheſion of the parts of the iron with one another is in oppoſition to their union with thoſe of the acid; and were not their attraction for the acid particles ſtronger than their coheſion with one another, the iron could not be diſſolved. It is ſtronger, however, and the conſequence is the diſſolution of the iron."

To the doctrine meant to be eſtabliſhed by this remark, the editor makes no objection. He objects, however, and we think with reaſon, to the incautious uſe of the words *ſtronger* and *weaker*, in ſuch ſpeculations as theſe, though he ſupports his objection by one argument, which is ſurely inconcluſive.

"In employing theſe words as expreſſing the qualities of chemical attractions, we muſt be careful not to uſe them preciſely in the ſame way as in mechanics. The word *ſtronger* muſt be uſed merely as an expreſſion of *prevalence*, but not as expreſſing a meaſurable quantity, to which we give the name *intenſity*, otherwiſe we ſhall run the riſk of miſtake in our conceptions of thoſe quantities. Aquafortis ſeparates the parts of iron, and we expreſs this, by ſaying that the attraction of iron for aquafortis is ſtronger than the coheſive attraction of its own parts. We ſay the ſame thing of potaſh—and we ſay that the attraction of aquafortis for potaſh is ſtronger than its attraction for iron, becauſe potaſh ſeparates aquafortis from iron. Theſe expreſſions might oblige us to ſay, that the coheſive force of iron is leſs than that of potaſh, did we not know the contrary."

But this conſequence does not follow.

If we ſay that the attraction of aquafortis for the particles of iron is ſtronger than the coheſive attraction of theſe particles for each other, and that the attraction of aquafortis for potaſh is ſtronger than the attraction of aquafortis for iron, we muſt indeed admit that the attraction of aquafortis for potaſh is much ſtronger than the coheſive attraction of the particles of iron for each other, but by no means that the coheſion of the particles of potaſh is ſtronger than the coheſion of the particles of iron. A fly may be killed by a ſtroke more than ſufficient to kill a man; but we cannot thence infer that a man is more eaſily killed than a fly. Probably the profeſſor meant to ſay, that if the words *ſtronger* and *weaker* be uſed in chemiſtry as in mechanics, the coheſion of the compound of acid and alkali, ſhould be ſtronger than the compound of acid and iron; whereas the compound formerly known by the name of *calcother*, is extremely coherent, and *nitre* extremely friable. Whether even this argument be abſolutely concluſive, ſeems to us doubtful; but he has ſufficiently proved by other arguments, that

"*Prevalence*

"*Prevalence* is all that we ſhould conceive to be expreſſed by the word ſtronger; and this rather ariſes from the peculiar *mode* of action, than from the greater intenſity. Perhaps there is nothing in many of thoſe chemical changes analagous to what we call reſiſtance and counteraction in mechanics. We ſee, indeed, ſome caſes in which we cannot doubt it, as in the prevention of vaporiſation (and perhaps of congellation, in ſome caſes) by external preſſure."

Dr. Black, in his illuſtration of the theory, remarks, in the next place, with regard to the attraction under conſideration, that when two bodies unite by chemical affinity, they are each of them divided into particles of ſuch extreme minuteneſs, that the utmoſt efforts of imagination cannot form an idea of it. He proves, in the moſt ſatisfactory manner, that a ſingle grain of ſilver may, in this way, be divided into much more than eighteen millions of ſenſible parts; and this, he ſays, is not a ſingular example, as we have reaſon to think that a ſimilar diviſion takes place in all caſes. His third remark, in illuſtration of the theory, is that

"The influence or energy of chemical attraction reaches only to an exceedingly ſmall diſtance round the particles of bodies, a diſtance ſo extremely ſmall, that it is not perceptible; and, if we truſt our ſenſes, no action ſeems to take place until the particles come into the cloſeſt contact."

Theſe remarks are followed by ſome beautiful canons or rules for the practice of chemiſtry, and by ſome reaſonings on the nature of *electric attractions* or *exchanges*, which are finely illuſtrated by a compariſon with ſome of the phenomena of magnetiſm. This compariſon is made by the editor, who concludes the doctrine of chemical affinity with ſome general reflections, which we earneſtly recommend to the attentive peruſal of every ſtudent of phyſical ſcience—the mechanical philoſopher as well as the chemiſt. Were they indeed duly attended to, we ſhould not be daily impoſed upon by vain attempts to aſſign the *real* powers of nature, to account for all motion by impulſion, and to prove the exiſtence of ethers and atmoſpheres only becauſe we *ſuppoſe* them neceſſary to the phenomena of gravitation, electricity, magnetiſm, and chemical combination. The obvious tendency of theſe ſpeculations is to withdraw our attention from mind to matter, and make us build ſyſtems of atheiſm on vague and groundleſs hypotheſes. We know that the great bodies of nature tend towards each other with a force inverſely, as the ſquares of the diſtances; and we know likewiſe that aquafortis (nitric acid) has a tendency to combine with the particles of iron, and a ſtill greater tendency to combine with thoſe of potaſh; but, though we may form ten thouſand hypotheſes, we can aſſign no other *real* cauſe for any of theſe phenomena, but that ſuch is the will of the Author of Nature. "The only explanation to be received of a chemical phenomenon," ſays Dr. Robiſon, "is, to ſhew that it is a caſe of a more general phenomenon already known. It is thus only that even a mechanical phenomenon is explained." And we may add, that he, who hunting

hunting for *cauſes*, inſtead of inveſtigating *laws*, derives thought and intelligence from chemical affinity, as well as he, who endowing the material world with real power, ſuppoſes it to move like a clock*, independent of its maker, can have no ideas affixed to the terms which he employs. Under his management,

"Philoſophy, that lean'd on Heaven before,
"Shrinks to her ſecond cauſe, and is no more."

We have now accompanied our ingenious author through that part of his work, in which he developes the general principles of chemiſtry. Previous to his application of theſe principles to the analyſis of the various bodies with which we are ſurrounded, he lays before his readers a full and perſpicuous account of the chemical apparatus by which ſuch analyſis is moſt conveniently made. As that account is hardly ſuſceptible of abridgement, we muſt content ourſelves with beſtowing on it very general praiſe. It contains indeed much inſtruction, not to the chemiſt only, but alſo to the diſtiller, the glaſs-blower, and indeed to every man who has occaſion to make uſe of fire, and wiſhes to be free from the inconveniences of ſmoke and the danger of ſuffocation. Mixt with this inſtruction, thoſe who are not deeply converſant with the ſcience, will find ſome details that cannot but amuſe them; and the claſſical ſcholar, when he reads of the effects which different applications of heat produce on glaſs, will be almoſt tempted to give credit to Petronius's account of the artiſt, "qui vitrea vaſa fecit tenacitatis tantæ, ut non magis quam aurea vel argenta, frangerentur."

Dr. Black begins his analyſis of nature with obſerving, that if the effects of heat and mixture, the two great inſtruments in the hands of the chemiſt, were in every individual body altogether peculiar to itſelf, the chemical ſtudy of nature would be endleſs. "But there are certain claſſes

* Nothing can be conceived more impertinent than this compariſon of the univerſe to a clock, which, however, has miſled men of ſound heads and good principles. The clock-maker is not the efficient cauſe of the moving of the clock; but that force with which, by the laws of nature, heavy bodies tend towards the centre of the earth, or elaſtic bodies tend to unbend themſelves. The materials of the clock, and the laws of nature are both furniſhed to the artiſt, who does nothing more than adapt the one to the other, ſo as that certain motions ſhall be produced. The motions, however, are produced not by him but by gravitation or elaſticity; and they will be continued by theſe forces, as long as they ſhall be exerted, and the materials of the clock ſhall be in a capacity to be moved. Neither the materials of the univerſe, nor the laws by which it moves, were furniſhed to the Creator; and were he to change or recall the volition by which bodies were firſt moved, according to certain laws, every thing would be at reſt, or move in ſome other direction; or, were he to recall the volition by which the univerſe was brought into being, it would be inſtantly annihilated. So true is it, that, in God, we live, and move, and have our being.

chemical

of natural ſubſtances, on which heat and mixture produce effects ſo ſimilar, that one of them may be taken as the repreſentative of all the reſt." Theſe are, 1ſt, *The Salts*; 2dly, *The Earths*; 3dly, *The inflammable Subſtances*; 4tly, *The Metals*; and 5thly, *The Waters*.

"Theſe claſſes," ſay he, "take in a great part of the materials of which the animal and vegetable ſubſtances are compoſed. But yet there are ſome of theſe materials that do not, on a firſt conſideration, eaſily find a place in any of theſe claſſes. And beſides this, the animal and vegetable ſubſtances are compounded in ſuch a particular manner, that they have ſome chemical qualities peculiar to themſelves. For theſe reaſons, it is proper and neceſſary to take a chemical view of the vegetable and animal ſubſtances, after the five claſſes already mentioned have been conſidered; and this ſhall accordingly be done in the end of this courſe.

"It may be thought, perhaps, that we ſhall be guilty of an omiſſion, if we do not conſtitute a claſs of AIRS or GASSES as they are now called. But there is no neceſſity for conſtituting ſuch a claſs; and even the propriety of it may be called in queſtion.

"Theſe gaſſes are acknowledged to be various kinds of matter combined with latent heat, or the matter of heat, the *calorique* of the French chemiſts. And why ſhould ſubſtances of ſuch different natures be aſſembled into one claſs? For this reaſon alone that they were [are] combined with latent heat, and thereby reduced to a form or condition to which many other bodies can be reduced by it. We might as well think of claſſifying the objects of chemiſtry into thoſe that are hot and thoſe that are cold, as into thoſe that are ſolid and thoſe that are fluid, which would be very improper, when it is in our power to make the ſame body hot or cold, or ſolid or fluid. It muſt be confeſſed that we have not been able hitherto to deprive ſome of the gaſes of their latent heat, and to reduce them to a condenſed ſtate, without combining them with other matter; but this is certainly in our power with regard to others; and means may poſſibly be hereafter diſcovered for condenſing them all. But whether this ſhould ſucceed or not, there is no reaſon for aſſembling, into one claſs, ſubſtances which are in fact more diſſimilar in their chemical properties than any ſubſtances that we know, and reſemble each other only in a quality, almoſt purely mechanical, (their elaſtic fluidity) merely becauſe they derive this form from heat combined in them."

To this reaſoning, and to the claſſification, in ſupport of which it is urged, many objections will be made by the French chemiſts and their followers. Theſe men commence their *ſyſtems* with a conſideration of the elementary ſubſtances, of which all bodies are compoſed, and then proceed to ſhew how, by their various combinations with one another, they give riſe to all the productions of nature. Such an arrangement has, at firſt view, a very ſimple, as well as ſcientific, appearance, and is likely to be admired by every ſevere logician; yet it may be queſtioned, Whether it be the beſt arrangement for a courſe of lectures, intended to inſtruct novices in the elements of the ſcience.

"I recollect, ſays Dr. Robiſon, a converſation which I had with Dr. Black, and Dr. James Hutton, ſoon after the appearance of M. Lavoiſier's ſketch of a ſcientific arrangement of chemical objects. I was telling him how highly I was pleaſed with that arrangement, on account of the happy train

train of ſynthetic deduction which it enabled M. Lavoiſier to carry through the whole of the chemical hiſtory of bodies.

"That, ſaid Dr. Black, is the very thing I diſlike it for. Chemiſtry is not yet a ſcience. We are very far from the knowledge of firſt principles. We ſhould avoid every thing that has the pretenſions of a full ſyſtem. The whole of chemical ſcience ſhould, as yet, be analytical, like Newton's opticks; and we ſhould obtain the connecting principle, in the form of a general law, at the very *end* of our induction, as the reward of our labour. You blamed, and in my opinion juſtly, De la Grangés *Mechanique Analytique*, for being the very oppoſite to a real analytical proceſs; for adopting, as the fundamental propoſition, as a firſt principle, a theorem, which in fact is nothing more than a ſagacious obſervation of an univerſal fact, diſcoverable indeed in every mechanical phenomenon; but ſtill not a principle, but the mathematical, and not the phyſical reſult of all our inductions. This is not a fundamental theorem, fit for inſtructing a novice in the ſcience, but for adepts alone. The caſe is the ſame in chemiſtry.

"But this is not the greateſt fault in the arrangement, which ſets out from the conſtitution of the atmoſphere. In order to get the proofs on which the validity of this firſt principle muſt entirely reſt, we muſt fall to work with a number of complex, very complex ſubſtances, of which we know nothing, and whoſe modes of action are among the moſt myſterious things in chemiſtry; and the concluſions which we muſt draw, require a ſteadineſs and intenſneſs of thought which very few poſſeſs,—which a beginner in philoſophical inveſtigation cannot poſſibly poſſeſs. It is by no means fair to appeal to a Lavoiſier, a Cavendiſh, or a Berthollet, or any other great chemiſt, for the clearneſs of the evidence. They are not the proper judges. Lay it before a ſenſible metallurgiſt, ignorant of chemiſtry. Aſk this man whether he ſees the incontrovertible force of the proof. When I take the matter in this light, I affirm that, even to a philoſopher, the proofs of the fundamental propoſitions, which have been acquieſced in by the authors of this arrangement, are very ſcanty, very ſlight, and very refined. This is a fault in a ſyſtem publiſhed for the inſtruction of the ignorant, and in the preſent day, it is a very great fault. There is juſt now a rage for ſyſtem,—for complete ſyſtem. We have got ſuch a high conceit of our knowledge, that we cannot be pleaſed with a ſyſtem which acknowledges any imperfection: It muſt not leave one open link: It muſt not leave any thing unexplained. And I ſee it always happen, that if the application of a ſyſtem, to the explanation of phenomena, be very comprehenſive, leaving no blanks, and if the explanation have ſome ſeaſibility, this catches the fancy,—it dazzles the underſtanding. Nay, we think it impoſſible that a principle that is falſe can tally with ſo many phenomena. This ſeeming coincidence is conſidered as a proof of its validity; and we are no longer ſolicitous about the *direct* proofs adduced in the beginning. I have often heard ſuch arguments for what I knew to be great nonſenſe. This kind of authority, accruing to a theory from its ſpecious and extenſive application to phenomena, is always bad; and, with mere beginners in philoſophy, it is doing them an irreparable hurt. It nouriſhes that itch for theory, and it makes them unſolicitous about the firſt foundations of it;—thus it forms in their minds the worſt of all philoſophical habits.

"I am reſolved to go on in a very different way. I ſubſcribe to almoſt all M. Lavoiſier's doctrines; and I will teach them all: and I affirm, that I ſhall teach them with an impreſſion of their truth which his method can never make.

make. My ſtudents ſhall get all theſe doctrines piece-meal; every one of them, by ſteps which ſhall be quite eaſy and confident, becauſe they ſhall be acquainted with every ſubſtance before I employ its phenomena as proofs. Each of M. Lavoiſier's doctrines ſhall ariſe in courſe, as a ſmall and obvious addition to the properties of ſome ſubſtance already known. Then I ſhall carry the ſtudent back, and ſhew him that the influence of our new diſcovery extends alſo to thoſe ſubſtances which we had been conſidering before. Thus, all the doctrines will be had eaſily, familiarly, and with confidence in their truth.

"I even think that this method will be more pleaſant,—the novelties, or reformations, being diſtributed over the whole courſe. And it will have yet another advantage: It will make the ſtudent acquainted with the chemiſtry of former years, which is far from being unworthy of the attention of philoſophers. Newton, Stahl, Margraaf, Cramer, Scheele, Bergmann, were geniuſes not below the common level. But the perſon who learns chemiſtry by Lavoiſier's ſcheme may remain ignorant of all that was done by former chemiſts, and unable to read their excellent writings.

"Such, ſays Dr. Robiſon, was very nearly the manner in which my excellent preceptor expreſſed his ſentiments on the occaſion that I mentioned above, and at ſeveral other times. I cannot but think that he had much reaſon for what he ſaid. The proofs which were acquieſced in at that time were very ſcanty indeed, and very refined, unleſs they were deduced from known properties of ſubſtances, which can be familiar only to an adept in chemiſtry; and the daſhing boldneſs with which the chemiſts applied them to the moſt complicated phenomena, and the authority with which our acquieſcence was demanded, were diſguſting, particularly to a man of Dr. Black's ſcrupulous caution, which ſcarcely ever allowed him to hazard a conjecture."

But, had the caſe been otherwiſe; had Lavoiſier's theory been as well eſtabliſhed then as it is now, ſtill we muſt be of opinion, that Dr. Black's propoſed method of teaching his doctrines would have been more entertaining, and much more ſatisfactory to novices, eſpecially if illuſtrated by experiments, than the ſynthetical method. "Scientia, quæ aliis tanquam tela pertexanda traditur, eadem methodo (ſi fieri poteſt) animo alterius eſt inſinuenda, qua primitus inventa*;" and ſurely no man will pretend that diſcoveries in chemiſtry are to be made by ſynthetical reaſoning.

The proper buſineſs, therefore, of him who is deſirous to give a fair view of the work before us, is to inquire, whether the author has fulfilled his promiſe; whether he has really taught Lavoiſier's doctrines, and taught them with that impreſſion of their truth which the analytic method is unqueſtionably calculated to make. As our limits will not admit of our exhibiting all theſe doctrines as they ariſe in the courſe of ſuch an inveſtigation, we ſhall confine ourſelves chiefly to the *theory of combuſtion*, the moſt important part of the ſcience; adverting, however, as we proceed to Dr. Black's diſcovery of *fixed air*,

* Bacon. De augm. ſci. lib. vi. c. 2.

(carbonic

(carbonic acid gas,) and whatever elſe may be neceſſary to make the developement of the theory intelligible.

Our author then, after deſcribing ſalts in general, and enumerating the qualities common to them all, claſſes them into genera and ſpecies. The genera are three: 1, ALKALINE SALTS, comprehending the *vegetable alkali* (potaſh,) the *foſſil alkali* (ſoda,) and the *volatile alkali* (ammonia); 2. ACID SALTS, comprehending ſix ſpecies, viz. the *vitriolic* or *ſulphuric* acid, the *nitric*, the *muriatic*, the *acetous*, the *tartarous*, acids, and the *boracic* acid, of which the ſpecific name is here *ſedative ſalt*; and, 3. The COMPOUND or NEUTRAL SALTS, comprehending eighteen ſpecies, which are ſcientifically arranged in a table, and of which fourteen are chemically analyſed. At the concluſion of this analyſis we have a copious and accurate table of the various names by which the ſeveral ſalts are diſtinguiſhed by different chemiſts. This table muſt prove extremely uſeful to the ſtudent, as an attentive peruſal of it will render the works of paſt ages as intelligible to him as thoſe of the preſent.

The firſt of the acid ſalts which Dr. Black analyſes is the vitriolic (ſulphuric) acid. This ſubſtance was for ſome time deemed the baſis of ſulphur; and indeed, our author clearly ſhews, that ſulphur reſults from a mixture of the acid and charcoal, or any other inflammable body. He mentions various proceſſes for thus obtaining ſulphur, and then adds:

"In theſe proceſſes the acid undergoes a most remarkable transformation; for that it is part of the acid, which is thus transformed into ſulphur, cannot be doubted a moment. When we examine this ſulphur, and make experiments with it, we find that it has every quality of common ſulphur, and among the reſt, that of being convertible into vitriolic acid by inflammation of the free air.

"On the obſervations which I have now related to you, Dr. Stahl founded a body or ſyſtem of very preciſe and perſpicuous doctrines, whoſe influence connected all the great and important phenomena in chemiſtry. Obſerving that the mixture of vitriolic acid with *every* inflammable ſubſtance, produced the ſame ſulphur, and that the ſubſtance *was no longer inflammable*, he inferred, with great propriety, that all inflammables imparted one and the ſame ſubſtance to the acid. Moreover, as thoſe bodies reſembled (each other) only in inflammability, and as none but inflammables produced ſulphur with this acid, he has properly concluded, that the thing thus imparted was the cauſe or principle of inflammability. He called it the PHLOGISTON. *Materiam et principium ignis*, (ſays he,) *ego phlogiston appellare incepi; nempe, primum igniscibile, inflammabile, directè atque eminentur ad calorem ſuscipiendum habile, principium.* Adding this to any body that attracts it, renders it inflammable; and taking it away, renders it uninflammable. Inflammation is its diſſipation; therefore, the remains are uninflammable. It may alſo be taken away by another body which attracts it more ſtrongly; and this transference is not accompanied by inflammation.

"Such is the famous doctrine of Stahl; and its immediate and intereſting conſequences explain all the operations of metallurgy. It was received with great applauſe; and Germany became the great ſchool of chemiſtry."

But

But a great number of important diſcoveries, which have been made by the Engliſh and foreign chemiſts, have occaſioned the phenomena reſulting from the mixture of vitriolic acid with inflammable matter, to be now received in a different light. During every proceſs of this kind by which ſulphur is formed,

"There is extricated from the materials a very great quantity of air, or elaſtic aërial matter; and, on the other hand, when ſulphur is changed into acid again by inflammation, a quantity of air, without which it cannot be burnt, is abſorbed, ſo as to enter into the compoſition of the acid, and make up a part of it. It is therefore concluded now, that the vitriolic acid is a compound of ſulphur and air, and that, when the acid is mixed with inflammable ſubſtances, and, by being diſtilled with theſe, is converted into ſulphurous acid and ſulphur, theſe changes are not produced by the addition of any matter which it receives from the inflammable body; but that, on the contrary, by a decompoſition which it ſuffers, a great quantity of its air being ſeparated from it by the ſuperior attraction of the inflammable body for that air, and that part of the acid which has loſt *a portion only of its air*, becomes, by its redundancy in ſulphur, ſulphurous acid, or volatile ſuffocating vitriolic acid; while that portion, which loſes the whole of its air, becomes perfect ſulphur. On the other hand, when ſulphur is ſet on fire and made to burn, and by inflammation is converted into acid, it unites with a part of the air which is in contact with its flame, and which is neceſſary to the inflammation, and by uniting with, or attracting to itſelf, this air, it becomes vitriolic acid again."

Thus is Stahl's doctrine of phlogiſton proved to be a groundleſs and uſeleſs hypotheſis; for that a quantity of air is abſorbed by ſulphur, when converted into acid by inflammation, and that an equal quantity of air is extricated, when the acid is converted into ſulphur by the action of inflammable ſubſtances, are facts incontrovertible. But what is this air? and whence is it derived?

To theſe queſtions a ſatisfactory anſwer was firſt given by Scheele, whom our author characteriſes as "one of the moſt penetrating, judicious, and accurate chemiſts" that ever lived. By ſome experiments made with *hepar ſulphuris*, (ſulphuret of potaſh), this illuſtrious man diſcovered that the air of our atmoſphere is not homogeneous, and that of any quantity of it, little more than a fourth part has a diſpoſition to unite with ſulphur, either when expoſed to it in the form of *hepar ſulphuris*, or when ſulphur is burnt in it. The reſiduum he called *foul air*; and Dr. Prieſtley, who, much about the ſame time, and without having had any communication with Scheele, made the ſame diſcovery, called it *phlogiſticated* air. He was induced to give it this name, by conceiving it to be atmoſpheric air, ſuperſaturated with *phlogiſton*, which the chemiſts had not yet ſeen ſufficient reaſon to give up.

"But although his opinion was adopted by the moſt intelligent chemiſts of Europe, it is now found to be a miſtake. The ſpecific gravity of this phlogiſticated air was accurately aſcertained, whence it was found, that if Prieſtley's hypotheſis be admitted, phlogiſton muſt be a ſubſtance which *diminiſhes the weight* of the bodies with which it unites, a concluſion altogether

gether inadmiſſible. "Moreover, continues our author, experiments were afterwards made, which completely refuted Dr. Prieſtley's opinion. He had himſelf diſcovered a method of purifying air from every thing that could be ſuppoſed phlogiſton; and the air ſo purified, he called *dephlogisticated* air. Now, if Scheele's experiments be made on hepar ſulphuris, expoſed to this air, the dephlogiſticated air is completely abſorbed, leaving no reſiduum."

The reader, who is in any degree converſant in the writings of modern chemists, muſt, by this time, perceive Lavoiſier's theory of combuſtion beginning to dawn upon him; and though he, who is an abſolute ſtranger to the ſcience, cannot yet diſcern clearly to what theſe diſquiſitions lead, he muſt ſurely be more fully convinced even by our abſtract, than he could have been by ſynthetical reaſoning, that the atmoſphere is not a homogeneous body, and that part, and only a part of it, combines with ſulphur during the proceſs of combuſtion. Farther light is thrown upon that proceſs in our author's account of the preparation of the nitric acid.

Having ſhewn that nitre is a compound, conſiſting of an acid and an alkali, and that it is eaſily decompounded, ſo as to obtain either of its component parts in a pure ſtate, he details, with his wonted perſpicuity, the uſual proceſs for obtaining the nitric acid, during which a great quantity of air, or elaſtic vapour, is extricated. Dr. Scheele taking notice of this, held above the red-hot nitre a bit of charcoal, and obſerved it to burn with a dazzling flame.

"Recollecting his experiments with *hepar sulphuris*, in which it appeared that only a part of our atmoſpheric air will ſupport flame and combuſtion; and now, obſerving that this vapour from nitre ſupported it in an eminent degree, it ſtruck his imagination, that this might be the *only* part of atmoſpheric air fit for this purpoſe, and *eminently fit*, becauſe unmixed with the reſt. It immediately occurred to him to try the effect of this air on *hepar sulphuris*. He expelled it from nitre in a ſmall retort, by a ſtrong red heat, and collected it in a jar. Now, putting a quantity of *hepar sulphuris* into this air, as he had before done, into common air, he found that it was *wholly absorbed*, and this with great expedition. He was now fully convinced that our atmoſphere conſiſts of two airs, one of which ſupports flame, and appeared to him to be a conſtituent part of fire. He therefore called it FIRE-AIR, which his tranſlators have changed into EMPYREAL AIR." It is the DEPHLOGISTICATED AIR of Prieſtley, and has been called by other philoſophers VITAL AIR, becauſe it ſupports animal life.

"From a collective view of theſe facts, it would ſeem that the *same* air which is contained in nitrous acid, is alſo contained in the ſulphuric. Farther, as the ſulphuric acid appears to differ from ſulphur in nothing but the combination with this air, it ſeems to derive its acidity from it: for we find, that nothing more is neceſſary for converting ſulphur into ſulphuric acid, but the abſorption of vital air in inflammation, and that it will abſorb it completely. Analogy ſhould lead us, in like manner, to ſuppoſe that the nitric acid derives its acidity from the ſame ſource—from vital air,—and conſiſts of vital air united to a certain baſis, which may be conſidered as the characteriſtic radical of nitrous acid, as ſulphur is of vitriolic.

"Theſe conſiderations, joined to many others of the ſame kind, have induced M. Lavoiſier to conſider vital air as the cauſe of acidity, and to call

it *oxygen gas*. We ſhall find the proofs of this general property of vital air, multiplying on all hands as we advance. There is no acid ſubſtance from which we cannot obtain much pure vital air; and the weight of the air obtained is equal to that loſt by the acid. All compounds indeed are not acid, or ſour to the taſte; but all have chemical properties analogous to thoſe of the undoubted acids. I, therefore, admit the propriety of the name *oxygenous gas*, and ſhall uſe it without heſitation in the reſt of this courſe."

We have now advanced far in that analytical proceſs, through which Dr. Black, ſtep by ſtep, conducts his reader to a full view of Lavoiſier's theory of combuſtion. Before he enters upon the analyſis of inflammable ſubſtances, where only he could find an opportunity, without deviating from his plan, of exhibiting that theory with all its bearings, he finds it expedient to analyſe the EARTHS. Theſe he divides into genera and ſpecies. The genera are five, viz.: 1. The ALKALINE, or *abſorbent* earths; 2. The PLASTIC earths, commonly called *argillaceous* or *clayey*; 3. The HARD earths, or ſtones; 4. The FUSIBLE; and, 5. The FLEXIBLE earths. There are, however, ſeveral earths or earthy ſubſtances, now well known to every chemiſt, for an account of which the reader will look in vain through Dr. Black's diviſions and ſubdiviſions of theſe bodies; and, indeed, the peruſal of this part of his work afforded us much leſs ſatisfaction, or ſatisfaction more allayed, than that of any other.

It is introduced to the reader's attention with a curſory account of ſome faſhionable theories of the earth, which, to ſay the leaſt of it, is ſuperfluous, eſpecially as the author does not paſs upon thoſe theories that degree of cenſure, which would certainly have become a man of his rank and character in the republic of letters. He ſays, indeed, that "they are all conjectures, and liable to great objections;" but he might have called them *impious* conjectures, and not more impious than preſumptuous and abſurd. Had he peruſed that part of Bentley's ſermons at Boyle's lectures, which relates to the conſtitution of the univerſe, (and as it is well known to have been reviſed, if it was not written by Newton, the firſt philoſopher of the age might peruſe it with advantage), he would have diſcovered, that in the opinion of him, whom he is proud to call his maſter, the fabrication of worlds by the preſent laws of nature, without the *immediate agency* of mind, is an attempt as inconſiſtent with the ſpirit of true philoſophy, as it is with the firſt principles of true religion. "The very idea of a theory of the earth, as we have elſewhere* obſerved, is ridiculous; and had Buffon, or Dr. Hutton, gravely deſcribed all the events which have taken place theſe thouſand years in the planet Saturn," we ſhould have as confidently expected truth from that deſcription, as from their *philoſophical* accounts, "how the heavens and the earth roſe out of chaos."

Even of the various kinds of earthy ſubſtances, which properly

* See our 5th Vol. p. 491,——502.

come under the examination of the chemiſt, the account which is here given is often meagre. It is ſuch as we ſhould have looked for in a courſe of lectures on natural hiſtory, rather than in a ſyſtem of chemical ſcience; and were we to abſtract from it the analyſis of the *alkaline* earths,—*lime* and *magneſia*,—the remainder would ſurely be unworthy of Dr. Black. That analyſis, however, would alone be ſufficient to place any man high in the ranks of ſcience; for, as the editor truly obſerves, it is one of the firſt models of philoſophical inveſtigation that have appeared ſince the optics of Newton. It was by this analyſis, that, when yet a young man, our author diſcovered the gas, to which he gave the name of fixed air; and the diſcovery is confeſſedly his own, no foreign chemiſt, as far as we know, having ever endeavoured to ſnatch it from him. It is "too long a ſtory," as he modeſtly expreſſes himſelf, to be here inſerted entire; and it would ſuffer greatly by any abridgment. At the concluſion of it, he ſays,

"Here a new, and perhaps boundleſs, field ſeemed to open before me. We know not how many different airs may be thus contained in our atmoſphere, nor what may be their ſeparate properties. This particular kind has evidently very curious and important uſes. It renders mild and ſalutary the moſt acrid and obſtructive ſubſtances that we know. I fully intended to make this air, and ſome other elaſtic fluids which frequently occur, the ſubject of ſerious ſtudy. But my attention was then forcibly turned to other objects. A load of new official duties was then laid on me, which divided my attention among a great variety of objects*."

The ſubject was taken up by other chemiſts, ſuch as Dr. Macbride, Dr. Prieſtley, the Honourable Mr. Cavendiſh, and Lavoiſier with his aſſociates, who, on the baſis of Dr. Black's two great diſcoveries, built the modern ſyſtem of *pneumatic chemiſtry*. Having obſerved that all inflammable ſubſtances, when burnt in air, produce a great quantity of this gas, and diminiſh the quantity of the air in which they burn; and reflecting, that *charcoal* is the only principle common to all ſuch ſubſtances, Lavoiſier aſſumed charcoal for the radical or characteriſtic ingredient of this acid gas.

"But, as common charcoal, from whatever ſubſtance we obtain it, contains an earthy uninflammable part, M. Lavoiſier deſires it to be underſtood, that it is the pure inflammable part only that he conſiders as the radical of fixed air; and to diſtinguiſh this from any compound, he uſes the word CARBONE. He conſiders fixed air, therefore, as a compound of *oxygen* and *carbone*, in the ſame manner as the vitriolic acid is conſidered by him as compounded of oxygen and ſulphur. And, as he calls this the ſulphuric acid, he calls fixed air the CARBONIC ACID. He has made ſome very ingenious experiments, which ſeem to demonſtrate this compoſition. I therefore readily adopt his denomination of carbonic acid as extremely proper, indicating the nature of the ſubſtance."

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* "Dr. Black was at this time elected profeſſor of medicine and chemiſtry in the univerſity of Glaſgow. *Editor.*"

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Dr. Black having analyſed the earthy ſubſtances, and thrown out many hints uſeful to the manufacturers of glaſs, porcelain, and factitious gems, proceeds to the analyſis of the inflammable bodies.

"By the *inflammation* of a body, is meant a rapid deſtruction and change, which it ſuffers when expoſed to the action of heat and air at the ſame time; which change is attended with the emiſſion of a great quantity of heat and light, and ends in a total loſs or privation of the quality of inflammability. When the general effects of heat were formerly explained to you, ſome notice was taken of the phenomena of inflammation, and of the general nature of this claſs of bodies. And the opinions which formerly prevailed, as well as thoſe which now prevail concerning the nature of it, were briefly ſtated, and have ſince been more fully explained to you occaſionally.

"After I had diſcovered the particular nature of the carbonic acid, and had ſhewn that ſome of it is produced by the action of air and burning fuel on one another, and alſo by the breathing of animals, I ſuppoſed that it was formed by the union of common air with a quantity of the phlogiſton of the chemiſts, the exiſtence of which was not doubted at that time. And I ſuppoſed that atmoſpherical air had (has) a ſtrong tendency to unite with this principle, and to ſeparate it on many occaſions from other bodies. This opinion was adopted by Dr. Prieſtley and others, who, by more accurate experiments, diſcovered the diſtinction between carbonic acid gas and azotic gas."

Our author gives here a ſhort view of theories of inflammation, excogitated by Crawford and Scheele, which, though we have not room to inſert it, we recommend to the attentive peruſal of our readers. He then ſays,

"I muſt now make you acquainted with ſome other opinions which have been more lately imagined, and which are of a quite oppoſite and contrary nature to all thoſe I have yet explained. The principal author of the firſt of theſe new opinions, is M. Lavoiſier. He remarks, that although it has been hitherto ſuppoſed by the chemiſts, that a ſubtile kind of matter is ſeparated from bodies during their inflammation, no perſon has been able to exhibit this common ſubſtance by itſelf, or to ſhew that the body, which was ſuppoſed to ſuſtain this loſs of matter, ſuffered any diminution of its weight. Juſt the reverſe appears. Among the numerous experiments which have been made of late upon different kinds of aërial fluids, ſeveral have been made by M. Lavoiſier, in which the inflammable bodies were expoſed to the action of *measured quantities* of air, in cloſe veſſels. They were burnt in part, and nothing was loſt or gained by the whole apparatus. This was weighed with moſt ſcrupulous accuracy before and after the inflammation. But the inflammable body was found to have gained a quantity of weight proportioned to the quantity that had been burnt. Moreover, the air was found to be diminiſhed both in bulk and in weight. That a quantity had been abſorbed by the burning body, or had ſomehow diſappeared, was evinced by opening the veſſels under water. The water ruſhed in, and occupied the room of the abſorbed air. The ſpecific gravity of the remainder being examined and compared with the diminution of room, it appeared that the air remaining alſo weighed leſs than the air before inflammation; and laſtly, it was found that the loſs of weight in the air was exactly equal to the augmentation of weight in the remains of the inflammable body."

From theſe facts Lavoiſier inferred, that, during combuſtion, the inflammable body, ſo far from loſing any thing, receives a conſiderable addition of matter, which is now ſtrongly combined with it, and, during that combination, produces a total change in its nature and qualities, making it appear a ſubſtance of a quite different kind from what it was before.

"The matter thus combined with the inflammable body is ſuppoſed to be the baſis or ponderable part of vital air. This air, Lavoiſier conſiders as a compound of this matter and the matter of heat, or *calorique*, which calorique is ſo combined with the other matter, as to give it the form of an elaſtic fluid, not condenſable by cold, like the vapour of water, but requiring the application of ſome *proper* ſubſtance, for which it has a ſtronger attraction than for calorique. An inflammable body is a proper ſubſtance; but a certain high temperature is neceſſary for enabling them to act on each other. The baſis of vital air then combines with the inflammable body, and the calorique is allowed to eſcape, in the ſame manner that fixed air is allowed to eſcape, when a mild alkali combines with an acid."

Our author then gives the proofs which convinced Lavoiſier and his aſſociates, that it is really the baſis of *oxygen*, or the acidifying principle, which combines with inflammable bodies during the proceſs of combuſtion; and adds, that,

"As to the heat and light which are emitted from theſe bodies during their inflammation, or as M. Lavoiſier views it, during their combination with the baſis of vital air, he ſuppoſes that it is extricated chiefly, or rather ſolely, from this air, which, in its aërial ſtate, contains it in great quantity, in conſequence both of what is neceſſary, as latent heat, for its aërial form, and alſo becauſe in that form it has a very great capacity for heat, requiring much of it to elevate its temperature any number of degrees*."

Dr. Black ſtates candidly the reluctance with which he embraced this theory, and the arguments which gradually conquered that reluctance ſo far as to make him acknowledge, that

"The difficulties and objections to this theory are now become ſo few and of ſo little weight, and the experiments which ſupport it are ſo numerous, direct, and concluſive, that it is gaining the aſcendancy over all the others, and becoming the moſt general opinion among the chemiſts." It has indeed, for many years, been received by almoſt every chemiſt of any name, Dr. Prieſtley alone excepted, though it is univerſally admitted, that there are phenomena attending combuſtion, for which it by no means ſatisfactorily accounts.

At its firſt appearance, as Dr. Robiſon obſerves, "there were ſome points that preſented great difficulties, which, however, were got over by means of Mr. Cavendiſh's diſcovery of the compoſition of water." That diſcovery was communicated by Dr. (now Sir Charles) Blagden

* This is ſuppoſing the matter of light and heat to be the ſame; but theſe ſubſtances are now known to be different, and Lavoiſier's theory gives no ſatisfactory account of the extrication of light. REV.

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to Lavoiſier, who, with great addreſs and ingenuity, applied it to his theory; and, by inverting the experiment, and reſolving water into its conſtituent parts, gave to his principles an influence almoſt unbounded. Still he was very deſirous of obtaining the full approbation of Dr. Black, on whoſe doctrine of latent heat he was perfectly aware that his own theory of combuſtion reſted; and learning that the Doctor thought well of his theory, he wrote to him, July 14, 1790, as follows:

" J'apprends avec une joie inexprimable que vous voulez bien attacher quelque merite aux idées que j'ai profeſſé le premier contre la doctrine du phlogiſtique. Plus confiant dans vos idées que dans les miennes propres, accoutumé a vous regarder comme mon maitre, j'etois en defiance, contre moi même *(credat Judeus Apella)* tant que je me ſuis ecarté, ſans votre aveu, de la route que vous avez ſi glorieuſement ſuivie. Votre approbation, Monſieur, diſſipe mes inquietudes, et me donne un nouveau courage. Je ne ſerai content-juſqu'a ce que les circonſtances me permettent de vous aller porter moi même le temoignage de mon admiration, et de me ranger au nombre des vos diſciples. La revolution qui s'opere en France devant naturellement rendre inutile une partie de ceux attachés a l'ancien adminiſtration, il eſt poſſible que je jouiſſe du plaiſir de la liberté, et le premier uſage que j'en ferai ſera de voyager, et ſurtout en Angleterre, et à Edinbourg, pour vous y voir, pour vous entendre, et profiter de vos leçons et de vos conſeils."

" Dr. Black wrote (to) him a very plain, candid, and unadorned letter in anſwer, expreſſing his acquieſcence in his ſyſtem. M. Lavoiſier anſwers this, by praiſing in the higheſt terms, *the elegance of the style*, the profoundneſs of the philoſophy, &c. &c.; and begs leave to inſert the letter in the *Annales de Chymie*. Dr. Black, who had been in very poor ſpirits when he wrote that letter, and was much diſſatisfied with its feebleneſs, was diguſted with what he now conceived to be artful flattery, and refuſed to grant the requeſt. Yet his letter appeared in that work before his refuſal could reach Paris.

" This wheedling, in order to ſcrew out of Dr. Black an acquieſcence, on which he put a high value for the influence which it would have on the minds of others, was ſurely unworthy of Lavoiſier. Dr. Black was not only diſguſted with the flattery, but ſeriouſly offended with its inſincerity; and with a ſort of inſult on his common ſenſe, by the ſuppoſition that he could be ſo wheedled, by a man whoſe *publications* never expreſſed the ſmalleſt deference for his opinions. For, by this time, Dr. Black had read M. Lavoiſier's *Elements of Chemiſtry*, and the various diſſertations by him and M. De la Place, publiſhed in the *memoirs of the academy*. His name is not once mentioned even in the diſſertations on the meaſures of heat, where his doctrine of *latent heat* is delivered as the reſult of M. Lavoiſier's own meditations. But ſtill, notwithſtanding the contempt which Dr. Black expreſſed for the folly of a man who had tried, by fulſome and inſincere flattery, to obtain what he had given him unaſked, by teaching all his doctrines, he conſidered the death of Lavoiſier as a great loſs to the ſcience*. He expected much

* " This ornament of France fell a ſacrifice to the ambition of the very men whom he aſſociated with himſelf in his labours and honours. They were all perſons in office, or national repreſentatives, and, in that character, gave their conſent (to ſay the leaſt of it) to his ſentence of death. But he was rich, and loyal,——they were——and——."

from his penetration and ſound ſenſe; and he conſidered him as the only perſon who could keep his followers right, by checking their precipitant manner of proceeding."

The following narrative, which Dr. Robiſon gives from Profeſſor Lichtenberg of Gottingen, as it exhibits, in a ſtriking point of view, the genius of the French, and is happily contraſted with that of Engliſhmen, will amuſe ſuch of our readers as may be fatigued with theſe chemical details and diſquiſitions.

"When the aſſociation of French chemiſts had finiſhed their experiments on the compoſition and decompoſition of water, (from which, as we have ſeen, they could juſtly claim no merit,) which filled up all the gaps of their ſyſtem, they had a ſolemn meeting in Paris, in which Madame Lavoſier, in the habit of a *prieſtess*, burned on an altar Stahl's *Chemiæ dogmaticæ et experimentalis fundamenta*, ſolemn muſic playing a *requiem!!* Profeſſor Lichtenberg remarks, that if Newton had been capable of ſuch a childiſh triumph over the vortices of Des Cartes, he could never be ſuppoſed the man who wrote the *Principia*. I might add, ſays Profeſſor Robiſon, that if Newton or Black had ſo exulted over Des Cartes and Meyer, their countrymen would have concluded that they were out of their ſenſes. But at Paris, every thing becomes a mode, and muſt be fété. Dr. Black's nice ſenſe of propriety made the intriguing conduct and arrogant aſſumption of all merit by the French chemiſts extremely offenſive to him, and has probably made him ſo minutely careful to place in full view all the labours and diſcoveries of the Britiſh and Swediſh chemiſts, particularly thoſe of Cavendiſh and Scheele, which ſupplied the great facts on which the ingenious doctrine of Lavoiſier is eſtabliſhed."

(To be concluded in our next.)

The Hiſtory of the Wars which aroſe out of the French Revolution; to which is prefixed a Review of the Cauſes of that Event. By Alexander Stephens, of the Honourable Society of the Middle Temple, Eſq. 4to. 2 vols. 3l. 3s. Phillips. 1803.

THE author of the work before us appears deeply impreſſed with a ſenſe of the magnitude of the theme; and, in the preface, preſents a view of his conception of the ſubject. In his preface alſo, he expatiates on the information with which he has been furniſhed. Nowhere, he tells us, has he applied in vain, even thoſe with whom he has not agreed in opinion, have furniſhed him with hints, obſervations, and remarks. "Chiefs" (he ſays) "who have fought and gained the battles of their country, have not diſdained to read and correct my account of them." We give our author credit for his candour in acknowledging the extent and multiplicity of his ſources: ſince he thereby admits, that he had at leaſt an opportunity of acquiring materials, conſequently that it reſted with himſelf, whether he ſelected the moſt important, or diſpoſed them to the beſt advantage.

The introduction contains an account of the revolutions in Europe from

from the time of the Romans to the preſent age: it traces the conqueſts and inſtitutions of Rome, from the formation of the city to the changes that were made by the northern conquerors. It gives an account of the feudal ſyſtem, and repeats the common obſervations which for the laſt half century have been hacknied on that topic; thence comes to the hiſtory of France, which our author begins from the times of Clovis, and deduces to the reign of her late monarch. "The opening reign of Louis XVI. augured well; but, under his grandfather, the ſeeds of revolution were ſown, and the foreign policy of the king tended to defeat the benefits that were likely to ariſe from his domeſtic adminiſtration." He makes the uſual obſervations on the conſequences of the war between Great Britain and her colonies, and the part which France acted in the conteſt. He follows the derangement of the finances to the convocation of the notables; the diſgrace of Calonne; the adminiſtration of Brienne; and the conteſts with the parliaments to the recal of Neckar; and the convocation of the States General.

Before the author proceeds to the acts and meaſures of the aſſembled ſtates, he traces the progreſs of revolutionary ſentiments in France, and accounts for the ſpirit and doctrines which this unuſual convocation called into action. The cauſes of the revolution, enumerated by Mr. Stephens, are, the natural progreſs of the human mind; the extenſion of letters and philoſophy, and individual writers; and he particulariſes the principal authors, whoſe efforts tended to revolutioniſe the minds of the French. In the preceding part of the introduction, the author advanced no aſſertion or remark that can properly be queſtioned; what he has ſaid is, generally, obviouſly true, and, indeed, a mere repetition of what thouſands have written; but, when he comes to the authors who promoted the revolutionary ſpirit, we can by no means concur in his eſtimate. Speaking of Rouſſeau, he ſays, "although fond of brilliant paradoxes, and romantic theories, *his pen was uniformly devoted to the cauſe of virtue*, and his writings contributed not a little to regulate the ſpirit of the times in which he lived." From this ſingular remark, we are induced to aſk Mr. Stephens, Has he read the writings of Rouſſeau, when he repreſents them as uniformly friendly to virtue? From his opinion of Rouſſeau, we are not ſurpriſed at the praiſes he beſtows on *Voltaire*, whom he ſtyles *the ſteady and enlightened friend of humanity*. We Anti-jacobins happen to have a notion, that the moſt ſteady and enlightened friend of humanity whom the world has known, was the Saviour of mankind; ſo impreſſed, we cannot admit the avowed reviler of Jeſus, and of the Chriſtian religion, to be *the ſteady and enlightened friend of humanity*. This is a ſentiment that our author muſt allow it is natural and conſiſtent for us Chriſtians to entertain; at the ſame time, we readily admit, that if we were infidels, it would be as natural for us to celebrate the humanity of *Voltaire*. Two other *enlightened* diſſeminators of the revolutionary ſpirit were *Diderot* and *D'Alembert*. Our author

might have added a third, *Weiſhawpt*, who had as much of the new light as any men in France. He thinks it would have been happy for the nation, if the men of letters had been allowed to retain the direction of the revolutionary ſpirit; and, to *prove* the benefit that would have accrued from them, he *aſſerts*, that although a ſpirit of intolerance and calumny hath gone forth, *yet it is a fact, and truth requires it ſhould be every where proclaimed*, that the philoſophers, mathematicians, and men of letters, were neither the inſtigators nor perpetrators, but uniformly the victims, of crimes; and that in no one of the horrors of the revolutionary conflict, have any of theſe embrued their hands! If it were a fact, that men of letters were not concerned in revolutionary barbarities, it would certainly deſerve to be proclaimed, but unfortanately the aſſertion is notoriouſly falſe, as may be recollected merely from reviewing the conduct of the chief literary agents, the members of the Gironde faction, ſuch as Briſſot, Petion, and others. Our author proceeds to other cauſes of the French revolution, as they are enumerated in the uſual routine, and recites the common place charges againſt the queen, princes, and court: repeats what has been a thouſand times ſaid, but never once proved againſt the nobility and clergy. All this ſhews the inclination of the writer, but adds nothing to his arguments; and, beſides futility of reaſoning, manifeſts a want of invention and ingenuity, in merely re-echoing the triteſt declamation. He mentions the alleged grievances of the people, which he ſeems to think could not be redreſſed without a revolution. We are now conveyed to the meeting of the States General, and its proceedings. Moſt of this part of the narrative we believe is true; and we alſo believe it is true, that under Queen Anne was a general there called the Duke of Marlborough, who gained the battle of Blenheim: we ſhould not think ourſelves indebted to the hiſtorical efforts of a perſon who ſhould profeſs to write a new book, which ſhould inform us that the Duke of Marlborough defeated the French, and captured Marſhal Tallard in 1704; but to ſuch an informant we ſhould be equally obliged as to him, who labours to inſtruct us, that in May 1789 the national aſſembly met; that the orders did not agree about their modes of ſitting; that on the 14th of July the Baſtile was captured. All this we and every other reader knew very well before, yet the repetition of theſe noted topics takes up twenty-two pages. The following ſection tranſcribes in the text, the noted declaration of rights, and proceeds with the abolition of the feudal ſyſtem, and other rapid changes, to the removal of the king to Paris. Our author is far from painting with due ſtrength the outrages of the mob at Verſailles, and the inſults offered to the royal perſonages. We already ſee that he is a great friend to the popular party, much more ſo than an impartial hiſtorian could be to any party. Even when he repreſents the third eſtate as conſtituting itſelf a national aſſembly, he ſimply ſtates the proceeding, without exhibiting its nature and character. It was actually an uſurpation by delegates, of a power which

which had not been conferred by conſtituents, and was nothing leſs than a revolution effected by a particular junto, without conſulting the people; the ſaid junto aſſuming the legiſlative-power, without any inſtructions from their conſtituents. The hiſtorian purſues his introductory ſketch through the abolition of rank, and confiſcation of property, to the completion of the new conſtitution, and the confederation of the 14th of July. As he advances, he becomes more and more unfavourable to Louis XVI. and deſcribes the events of 1791, as a partizan of revolution, rather than as an impartial hiſtorian. The view of the ſecond, or legiſlative aſſembly, opens with the ſtate of parties, and the characters of the members. Robeſpierre he exhibits as *diſcovering*, though not MANIFESTING, that ferocious diſpoſition which afterwards produced ſuch horrid butcheries. He alſo characteriſes Danton and Marat, among the jacobins; Briſſot and Condorcet, among the Girondiſts; Dumourier, Roland, and others, leſs important than theſe.

The internal proceedings of France he now follows to their effects on foreign powers; and, to impreſs them the more ſtrongly, preſents a ſtate of the reſpective nations. Hitherto our author has ſhewn himſelf the friend of the French revolution; but ſeverely reprobates the exceſſes by which it was accompanied, and ſeems to have adopted ſimilar ſentiments on the ſubject, with thoſe which were ſupported by Meſſrs. Fox and Sheridan in the Britiſh Houſe of Commons. The alliance of Pruſſia and Auſtria he regards as a confederacy againſt France, and conſiders the treaty of Pilnitz as a conſpiracy for diſmembering the French empire. "If," ſays he, "*we are to give credit to aſſertions*, the diſmemberment of that kingdom was actually determined upon." To this there can be but one anſwer; in a conteſted point we are NOT *to give credit to aſſertions*, UNLESS THEY BE SUPPORTED by PROOFS. The only documents which he refers to, are the alleged ſtate-papers, the authenticity of which has been fully confuted in the Anti-jacobin newſpaper, or Weekly Examiner, publiſhed in 1798; and the treaties aſſerted to have been concluded at Pavia and Pilnitz, are now well known to be rank forgeries, and that no ſuch conventions were ever formed. Following this exploded theory, which the ſeries of facts and documents ſo completely controverts, our hiſtorian endeavours to repreſent Pruſſia and Auſtria as the aggreſſors.

The introduction occupies nearly one-fourth part of the firſt volume, the latrer portion of which treats of the reign of Louis XVI. We do not think its object foreign to the deſign of the work; but, to its execution, we have two objections, firſt, it is the work of a revolutionary partizan, and not of an unprejudiced and philoſophical hiſtorian, taking a view of previous ſubjects, which tend to elucidate his hiſtory; ſecondly, we think it very deficient in literary range, and power of communication. We cannot diſcover any knowledge or views that are not to be met with in the New Annual Regiſter, and other

other periodical publications. There is a pompoſity of diction which renders common-place narrative and remark ſtill more inſignificant. Thus, as we learn that the author is by no means a maſterly generalizer, and that if his merit, if he have any, muſt depend upon ſome other foundation than the intermixture of fact and philoſophy which he has attempted in his introduction.

The hiſtory commences with the hoſtilities of 1792. The two firſt chapters contain the preliminary part of the campaign, the invaſion of the Auſtrian Low Countries, the diſgraceful retreat of the French; in the alleged cauſes of which, our author implicitly adopts the aſſertions of the republicans that were afterwards made charges againſt the King, and admitted without any proof. After this ſample of impartial narrative, he proceeds to the complaints at Paris, and the ſituation of the king. He makes the uſual remarks on the manifeſto of the Duke of Brunſwick, and conſiders it as beneficial to the French revolutioniſts, by driving the parties that were before diſcordant to unite for common defence againſt a foreign enemy. The proceedings of the 10th of Auguſt he details with minuteneſs, but without preſenting the reſult and character. He appears to have aſſumed the theory which republicans ſupported, but never proved that Louis had a correſpondence with the German princes. Here we by no means aſſert, that in his compulſory confinement, the king would have been blameable, in correſponding with any power or individual that might have been able to effect the delivery of himſelf and his family; but we affirm, that there never was any proof of the allegation, and that every proceeding on ſuch a charge, was without juſtifiable grounds. Our author mentions the maſſacres of September, with expreſſions of becoming horror; nevertheleſs, he conſiders the jacobinical ſpirit in which they originated, as the preſerver of what he calls French independence, by which we ſee he means ſucceſsful reſiſtance to the friends of monarchy, and their foreign coadjutors. The narrative now carries us to the progreſs of the combined armies, and preſents military operations with a minute particularity of detail, that extends to prolixity often, without giving a clear impreſſion of the force, ſituation, and poſition of the reſpective armies. The tranſactions in Champagne occupy ſeventy-four pages; and we think an hiſtorian competent to the taſk of recording military movements and events, ſo as to impreſs their relation of cauſe and effect on a reader, might compriſe every eſſential part of that narrative into four pages, and we are very confident that Hume's account of the campaign in which the battles of Creſſy or Poictiers were fought, in three pages, conveys a much greater portion of military information and inſtruction than the ſeventy-four pages of Mr. Stephens. A great part of this narrative is compiled from the memoirs of Dumourier, which can be new to no reader who has attended to the events of the late war. Two more chapters finiſh the campaign.

Our hiſtorian now proceeds to the rupture between England and France,

France, and deſcribes the proſperity of Britain during the peace, with a view to prove that war was impolitic. He gives a ſhort account of the effect of the French revolution on Britiſh minds; praiſes Doctor Price; cenſures Burke; and miſtakes the proceedings reſpecting Thomas Paine!

"Price," he ſays, "a divine, alike reſpectable for his talents and his integrity, having preached a ſermon, aſſerting the juſtice of the Engliſh revolution at the latter end of the ſeventeenth century, and anticipating much happineſs from that which had ſo recently occurred in France, ſome perſons were pleaſed to take umbrage at his opinions."

We have repeatedly obſerved, that Mr. Stephens is deficient in novelty, here, however, we muſt give him credit for a diſcovery that is new to us, and, we believe, to our readers, "that Dr. Price was cenſured for *aſſerting the juſtneſs of the Engliſh revolution in* 1688."—We always underſtood, and we underſtand ſtill, that Price was reproached for exulting at the downfall of monarchy, ariſtocracy, and hierarchy, and the eſtabliſhment of paramount democracy.

"It was," the author proceeds, "reſerved for an eloquent ſtateſman, who was ſuppoſed to have devoted the whole of his life to the cauſe of liberty, to *attempt* a refutation. The elegant work in which he endeavoured with conſiderable ſucceſs to gild and varniſh the abſolute doctrines of a Filman, a Brady, and a Sacheverel, loſt him many friends; but, on the other hand, it gained him the hearts of all his former enemies, and not only procured the proſpect, and even the promiſe, of a peerage, but reſcued himſelf and family from the thraldom of a ruined fortune."

We apprehend, from this account, that our author either has not read the writings of Burke upon the French revolution, or has not underſtood his objects, doctrines, and reaſonings. The principles which Burke ſupported were the principles of a conſtitutional Whig; Price, not comprehending the principles, nature, and character of the French revolution, augured from it extraordinary happineſs;—Mr. Burke, comprehending the nature, character, and principles of the French revolution, augured from it extraordinary miſery. We ſay, that Dr. Price did not comprehend, and Mr. Burke did comprehend, that ſubject, and our reaſon for our aſſertion is, that experience proved the predictions of Dr. Price to be *altogether falſe*, and experience proved the predictions of Mr. Burke to be ALTOGETHER TRUE. Speaking of Paine's Rights of Man, and the conſequent proſecutions, he is inaccurate both as to facts and dates.

"The Cabinet Council," he ſays, "eager to conſider this daring reply* as the ſignal of alarm, ſoon after iſſued a proclamation againſt wicked and ſeditious libels; proſecutions were commenced with a zeal hitherto unknown ſince the extinction of the "ſtar-chamber."

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* To Burke's work on the French Revolution. REVIEWER.

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The fact is, Paine's Rights of Man was publiſhed in March 1791, and government was ſo far from regarding it as a ſignal for alarm, that the proclamation in queſtion was not iſſued till May 21, 1792. If Mr. Stephens will take the trouble to examine the parliamentary debates of May 25, 1792, he may find that the firſt part (and the firſt part was the *reply*), was regarded by government merely as a tiſſue of ſpeculative abſurdity; but that the ſecond, which made its appearance ſeveral months after the firſt, was practical inculcation, and exhorted the people to ſubvert the conſtitution. So far from being eager to proſecute Paine, government, even after theſe inflammatory exhortations, did not take the ſubject into conſideration: it was when the exhortation actually took effect, and great numbers of ignorant or half-informed people were become the votaries of innovation, that the proclamation was iſſued, and the proſecution commenced. When we put together the ſeveral members of our hiſtorian's narrative on this ſubject, and regard it as a ſeries of reaſoning, the following is the amount. Price praiſed the Engliſh and French revolutions. Burke attempted to refute him by varniſhing ſlaviſh doctrines. The court paid Burke for gilding ſuch opinions, and proſecuted Paine for vindicating liberty. All this we admit has been ſaid a thouſand times before, but it is the declamation of party pamphlets or debates, and not the dignified tone of cool and impartial hiſtory. The repetition of the common place charge of apoſtacy againſt Mr. Pitt, is the language of a democratic pamphleteer, and not of an hiſtorian. In one ſet of circumſtances Mr. Pitt propoſed one kind of reform, and in another oppoſed another kind of reform. Our author appears to have very vague and inaccurate ideas on the ſubject of reform, and ſhews himſelf a very incompetent judge of either the ſupporters of the conſtitution, or of the projectors of innovation. In following the diſcuſſion between Britain and France, he affirms the Britiſh were the aggreſſors, but he advances no argument which the votaries of revolutionary France have not advanced again and again and again; and which, reſting on no ſolid baſis, have been overthrown as often as they were raiſed: on this ſubject, a peruſal of ſtate papers, and other documents, is deciſive. In points of hiſtory, mere repetition of aſſertion or opinion goes for nothing; but the ſeries of facts, as it is to be found in ſtate-papers, and other authentic documents, and in the meaſures of the reſpective governments, has now put it beyond controverſy that the French were the aggreſſors.

Our author proceeds to military operations, wherein we attend him with ſomewhat leſs diſſatisfaction than in thoſe repetitions of diſaffection, which he preſents under the head of political diſcuſſions. As a military hiſtorian we are far from thinking him able; nevertheleſs, he is leſs exceptionable in that reſpect than as a political hiſtorian. One objection we have already made to his military details: they ſcarcely know any bounds in prolixity. A narrative is far from conveying important information in proportion to its diffuſeneſs. The campaign of 1793 is ſpun out over an hundred and eight pages, contains a vaſt variety

riety of marches, counter-marches, and other operations, but we learn no more than every man muſt before have known who read the Gazettes. Our author ſeems to want the power of ſelecting the moſt prominent objects, and giving to them their full effect. From him we find ſuch and ſuch battles were fought, but do not perceive on what points the event turned; the battle, for inſtance, at Vicoigne, was determined by the perſonal proweſs of the Britiſh ſoldiers when they came to the cloſe charge of bayonets: this operation our author deſcribes very faintly. In the battle of Famars he is ſufficiently minute on movements, but does not clearly point out the hinge. Concerning Valenciennes, we learn nothing from Mr. Stephens, but, that on a certain day it was inveſted, and ſo many days after it was captured; neither do we find any remark on a very important fact reſpecting that capture—that it was taken poſſeſſion of in the name of the Emperor, a meaſure which, whether right or wrong, had certainly a very powerful influence on the ſtability of the confederacy and the events of the war. Having brought the campaign in the Netherlands to the capture of this fortreſs, he next directs his attention to the internal affairs of France; he conducts theſe proceedings to the overthrow of the Girondiſts, the eſtabliſhment of Robeſpierre, and the inſurrection through France, with the means employed for their overthrow; on the one hand he, with juſt abhorrence, reprobates the ſanguinary atrocities of internal proceedings; on the other, he preſents, in a ſtriking light, the energy which characterized their efforts againſt foreign enemies, the riſe *en maſſe*, and the immenſe military force which that meaſure produced. Our author now carries us back to the confederates in the Netherlands. The diviſion of the armies, the battle of Lincelles, and the ſiege of Dunkirk, are accurately narrated, and alſo the ſubſequent events, till the cloſe of the campaign in the Netherlands; which finiſhes the third book. The fourth comprehends the capture and recapture of Toulon, operations on the Rhine, in La Vendee, Spain, and Italy.

The campaign of 1794 is the ſubject of a narrative ſimilar to the narrative of the campaign of 1793. As far as we recollect our author mentions every event or operation of any importance, but without any novelty of either information or general view. We do not find that he places in a ſtriking light noted facts and ſyſtems. We ſee nothing of the military hiſtorian in bringing the armies into the field, exhibiting their reſpective plans, and the cauſes which promoted or obſtructed ſucceſs. To a hiſtorian who has ſtudied the changing principles, details, and ſyſtems of military policy, the ſchemes and conduct of Pichegru, would have appeared a grand epoch in military hiſtory, and a revolution in the art of war, but Mr. Stephens merely repreſents oppoſing armies as proceeding againſt each other in the uſual mode, and does not point out thoſe errors and defects in the allies which ſo greatly ſeconded the talents of Pichegru. We do not from him perceive the impolicy of ſeparating the combined armies, nor the ſkill and ability with which the French generals availed themſelves of thoſe

fatal movements. The heroiſm of the Britiſh, which never appeared more ſtriking than in that campaign of ultimate diſaſter, is far from having a ſuitable deſcription from Mr. Stephens. One of the moſt diſtinguiſhed movements of this year was the march of Lord Moira. This celebrated operation is ſimply mentioned by Mr. Stephens.—Following the advancing and retreating armies to Holland, he cloſes his account of the campaign of the Low Countries, with the ſurrender of the United Provinces. He afterwards gives a curſory view of the war on the Rhine, in Spain, and in Italy; thence he attends the operations of the Britiſh fleet, and gives a narrative, much more prolix than forcible, of the glorious victory of Lord Howe, to which we cannot refuſe the merit of *authenticity*, as it is chiefly copied from the *London Gazette*.

Though our approbation of this writer's military hiſtory is not without ſome exceptions, yet Mr. Stephens we like much better as a ſoldier than a politician. In commencing his account of 1795, he thinks it incumbent on himſelf to try what in the marginal note he calls a character of miniſters, but we do not find Mr. Pitt in the number, and, from the ſpecimens that are inſerted, we are not ſorry for the omiſſion. To the firſt volume, which ends here, there are annexed about forty pages of appendix. Among other documents are the noted treaties of Pavia and Pilnitz, which have been ſo long exploded as forgeries. *Fifteen* pages are devoted to documents, which, though new in hiſtory, we believe, may be authentic, being an account of ſignals and operations aboard Lord Howe's fleet, (from the 28th of May), at eight o'clock in the morning, to the firſt of June, at fifty minutes paſt ſix in the evening, and appear to be *copied from a log-book*.

Our author very properly allows to the indeciſive campaign of 1795 a ſmaller portion of narrative than to the two preceding years. He gives the uſual account of the chief events. The year 1796 introduces us to Buonaparté, and attends him in his career of ſucceſs.—The French leader Mr. Stephens extols by a profuſion of epithets and rhetorical figures, and is certainly very willing to repreſent him as a kind of prodigy of nature; but, after we ſtrip the narrative of inflated language and pompous declamation, we cannot diſcover, through our hiſtorian, what kind of man this Buonaparté is. Our readers will obſerve that we are not here cenſuring the hiſtorian for trying to make this unprincipled adventurer appear a phenomenon of heroiſm and wiſdom, but for not making him appear any thing. If an able painter propoſed to repreſent the Devil as the angel Raphael, we ſhould ſee the features, expreſſion, proportion, and air of the angel Raphael, but if he were to ſet about it without marking either lineament or form, we ſhould immediately conclude he was not an able but a very bungling painter. We have accompanied Mr. Stephens in his attendance on Buonaparté, in his various battles and ſieges, but we cannot from Mr. Stephens find out how he came to be ſo ſucceſsful. We Anti-jacobins ſhall not readily be charged with par-

tiality

riality to the Corſican, but we think we can ſee the ſeries of cauſe and effect in the rapidity of his advance, and in the inefficacy of Auſtrian oppoſition, very clearly from the common accounts of Buonaparté's progreſs; but from Mr. Stephens we only can learn that he did make progreſs. The battle of Lodi, for inſtance, Buonaparté gained by united rapidity, deſperation, and indifference about the lives of his ſoldiers; theſe were qualities which conſtituted a part of a character, and might ſerve as a key to future conduct. All we learn from this hiſtorian is, that the grenadiers charged more vigorouſly than the Auſtrians reſiſted, and thereby carried their point.—In the campaign in Germany the moſt ſtriking operation was the retreat of Moreau, and in that retreat, the paſſage through the Valley of Hell. By Mr. Stephens, we are informed, that he paſſed through that defile, the *name of which* (he ſays) *ſufficiently expreſſes* the nature of the country, and, perhaps, this may be the reaſon that he gives no account of that nature. In the narrative we ſee none of Moreau's difficulties, but after that General has affected his extrication, we are told it was one of the moſt memorable expeditions recorded in hiſtory. After terminating the narratives of the campaigns in Italy and Germany, our author devotes a chapter to the concluſion of the war in La Vendee. We think this chapter might have been as well diſpoſed before the operations in either Germany or Italy. Our reaſon for preferring ſuch a diſpoſition is firſt *the order of time*, the Vendean war having been concluded, by Mr. Stephens's own account, in March, and the campaigns in Italy and Germany having been reſpectively commenced in April and May; and, ſecondly, what is more important, THE ORDER OF CAUSE AND EFFECT; the ſuppreſſion of inſurrection in La Vendee, enabled the directory to furniſh a much greater force for foreign expeditions, and powerfully promoted the efforts of Buonaparté. Our hiſtorian devotes *eight lines* to the account of Lord Malmſbury's firſt negociation, and adopts the theory of Mr. Erſkine, that Belgium was the ſole obſtacle to conciliation. He proceeds to open the campaign of 1797, which he follows to the treaty of Campo Formio. Coming to the naval campaign of that year, we do not find him place before the reader the maritime objects of France, and her dependencies, Spain and Holland: we do not behold the purpoſes or preparatious of either of theſe powers: however, we are told what battles were fought. We do not exactly, in this hiſtory, perceive the effort of genius, and preſence of mind, which gained the battle of St. Vincent, but we have a faithful tranſcript from the Gazette of the names of the ſhips. The ſame obſervation will apply to the battle of Camperdown; we have the terms ſtarboard, larboard, &c. but the breaking of the line is not ſo clearly deſcribed. In a paragraph of four lines our author mentions Lord Malmſbury's ſecond negotiation, and, to atone for the briefneſs of the notice, he inſerts, into the body of the hiſtory, the declaration that was publiſhed by his Majeſty on the rejection of his propoſals. The invaſion of Switzerland, Mr. S. treats with a proper degree of indignation.

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The year 1798 is opened with the projects of the French generals, the motives for the expedition to the East, and the armament that was provided for that enterprize. He purſues, in a minute detail, as prolix, but not ſo intereſting as Denon's, the progreſs of the fleet from Toulon to Egypt, and the atchievements of Buonaparté until the capture of Cairo; the next figure preſented is the battle of the Nile, and from Mr. Stephens's account, if we have not a glowing picture of this renowned atchievement, we, at laſt, receive the information that, at the battle of Aboukir, Admiral Nelſon gained the victory. Our attention is now directed to the rebellion in Ireland. The United Iriſhmen, *according to our author*, were propoſing a ſyſtem of repreſentation *on the plan of Alfred*, but their ſchemes were diſcovered before they were ripe, rebellion broke out prematurely, and was cruſhed. He adopts the exploded falſhood that the inſurrection was cauſed by the refuſal of Catholic emancipation.

Entering upon the hiſtory of 1799, our author diſplays his knowledge of ancient mythology, by an alluſion to the temple of Janus.—We muſt obſerve Mr. Stephens has a great liking to *ſuch* claſſical illuſtrations. Speaking of the ſtate of the Engliſh, he tells us that they were in a condition of political helotiſm, and if the object of this obſervation be to ſhew that the author had read, or heard ſomething about, ancient Sparta, that purpoſe is anſwered, but if intended to ſhew that he underſtood the condition of the ancient Helots and of the modern Engliſh, his purpoſe is not anſwered. The Helots were a ſet of predial ſlaves, the Engliſh are not a ſet of predial ſlaves. In the ſame page with the temple of Janus we have Xerxes introduced, to illuſtrate the numbers of confederates and of French that were about to take the field. We recollect having frequently read of the immenſe numbers of Xerxes's army, but firſt, and eſpecially when at ſchool, *Nepos in vita Themiſtoclis*, and proud we were when we *firſt* were able to communicate *ſuch erudition*. But from Xerxes our hiſtorian paſſes to the campaign of 1799, and opens with an account of the French progreſs in Naples. Thence he joins Buonaparté in his conqueſts and policy, and gives a very ſplendid account of the improvements that were effected by the General. The account, however, is not new, as we have read Berthier, Denon, and other panegyriſts of Buonaparté. From Egypt our author returns to the wars in Germany and Italy, which are detailed at very great length, according to the author's cuſtom, without leaving a lively or diſtinct impreſſion, either of particular actions or general conſequences.—Many as were the battles of that year we do not find one repreſented with vigorous powers of military deſcription. The battle of Novi itſelf is a very faint exhibition; neither are the political cauſes very clearly developed which cauſed the departure of the Ruſſians, and the diſcontinuance of ſucceſs. The Britiſh expedition to Holland next occupies our author, from the embarkation to the convention. He then returns to Egypt, and, in a minute and circumſtantial narrative, attends Buonaparté to Acre. We do not know a finer ſubject for hiſtorical

hiſtorical painting than the ſiege of Acra; but it appears to be a ſubject above the pencil of the artiſt before us. From Syria and Egypt we are conducted to India, the reduction of Seringapatam, and the downfal and death of Tippoo Saib.

The hiſtory of 1800 is opened by a paragraph which ſeems to imply that the author regarded the eighteenth century as cloſed with the preceding year. As his opinion, however, of that ſubject is very immaterial, inſtead of enquiring into his chronology we ſhall follow his narrative. Having curſorily mentioned the appointment of Buonaparté to the conſulate, he inſerts, in detail, his letter to our Sovereign propoſing peace, and afterwards makes quotations from the ſpeeches of ſeveral members in the Britiſh parliament on that ſubject. Before he opens the campaign of 1800 he takes a view of affairs in Egypt to the murder of Kleber. The narrative of European tranſactions has Italy for its chief ſcene. We have ſeen much better accounts of the battle of Marengo, but we perfectly agree with the author in imputing the merit of this victory to Deſſaix. In Germany, the battle of Hohenlinden completed the deciſion of the conteſt, and Britain only remained the active enemy of France.

In the hiſtory of 1801 our author enters at unuſual length into the parliamentary debates, eſpecially on the conduct of the Northern powers, thence attends the expedition to the Baltic, and the accommodation with thoſe powers. The moſt important branch of the hiſtory of this year is the expedition to Egypt. The moſt arduous enterprize in that ſervice was certainly the landing on the 21ſt of March. We muſt again repeat our opinion that the author is no hiſtorical painter. With ſome deviation from chronology, he returns to the change of miniſtry, and purſues the narrative to the peace. The concluſion of the treaty he follows by a view of the powers of Europe, which is wrought up with great pomp and inflation of language.—The laſt paragraph but one brings back the heathen gods into play, and tells us that Britain will continue to combat by means of the ſame arms which have ſo frequently inſured ſucceſs; and with the *extended trident of Neptune ſhe will, as before, beat down the boaſted ſpear of Minerva.* Theſe are fine ſounding words, but we do not underſtand their meaning. Reverting to the mythology of our boyiſh years we can find out how Neptune may be ſaid to combat for Britain, but we never heard of any conteſt between Britain and the Goddeſs of Wiſdom, nor do we know that France and Buonaparté can be regarded as under the protection of that divinity. Not from this paſſage only, but from many others, we ſhould apprehend that our author, Mr. Stephens, is a very young writer, therefore we can excuſe ſuch figures and alluſions, remembering we were once young ourſelves, and then we were as fond of lugging in Apollo and Vulcan, with the reſt of the fraternity, as any others of our age and ſtanding.

From this analyſis our readers will be able, we preſume, to form a tolerably correct judgment of the work before them. There are a

good many uſeful materials, and, perhaps, not a few that are not very uſeful. We think the author has evidently beſtowed a great degree of pains, and all ſeem to agree that there is merit in *good intentions*. Perhaps the production might be better if he had a faſter hold of the ſubject: we muſt ſay we think him defective in this particular, and that, though he ſeems to know parts of what was going on, he had not a clear view of the whole, and, without a clear view of the whole ſubject, it is difficult to convey a clear view of that whole to others. To that imperfect comprehenſion of the events of the laſt ten years, we impute the author's failure in that department of hiſtory.—Perhaps, if he had underſtood every part of his ſtory, and the relative proportions of the different parts, the diviſion and diſtribution of the work might have been more complete than it is. There is alſo ſome little want of another kind; reflections frequently occur, and many of them are uſhered in as if they were of very great importance. The defect which we lament is, that they are often very trite, and many of them at once trite and ill-founded, being mere repetitions of often exploded abſurdity. Mr. Stephens frequently manifeſts ſharpneſs of remark, and, we ſhould apprehend, is naturally a young man of good capacity; but, on the other hand, we ſhould conceive him not to be diſciplined by regular and ſyſtematic habits of ſtudy and reflection. He certainly has undertaken hiſtory at too early a ſtage of his education. Hume, Robertſon, and Gibbon, were all either paſſed or near forty before they ventured upon inſtructing the world by hiſtoric compoſition. Mr. Stephens, we preſume, has not reached half that age. In this preſumption we may be wrong, but we found our opinion firſt, as we have already intimated, both on the nature and contexture of the materials which are evidently the production of raw inexperience, more than intellectual deficiency. The compoſition and ſtyle alſo bear the uſual marks of youth: the language is flowery and ſwollen, and abounds, as we have ſeen, in claſſical alluſions, of the kind which are ſo extremely agreeable to lads that have been recently occupied in contemplating Ovid's Metamorphoſes, Tooke's Pantheon, and the Polymetis. The eager zeal of ſuch claſſical communication is likewiſe truly juvenile. We find the author has, moreover, made ſome progreſs in natural philoſophy, and is acquainted with the firſt elements of mechanical powers, which he brings to bear on caſes where none but a young ſcholar would have thought of the application.—Thus, whereas it has been commonly ſaid, that, in his expedition to Egypt, Buonaparté had a ſcheme of ſubduing the Eaſt India ſettlements of Britain: Our author ſays, "He, (Buonaparté) at length, began to conſider Egypt but as the fulcrum whence he might ſtretch one immenſe lever acroſs the Arabian Gulph to overturn the empire of Britain in Hindoſtan." Who but a lad piping hot from lectures on experimental philoſophy, *part firſt*, and eager to ſhew he had made ſuch progreſs in his ſtudies as to know the properties of the lever, could ever think of comparing the projected overthrow of Britiſh India to the raiſing of a heavy weight. There is alſo, in his illuſtrations,

luſtrations, a very profuſe quotation both of hiſtory and geography. Sometimes, indeed, in ancient hiſtory, like Sir Francis in the play, he makes *little miſteaks*; for inſtance, when he ſays, that the French wiſhed to repreſent the Engliſh as "like the modern Dutch, and ancient Tyrians and Carthagenians, totally unwarlike." We much doubt if the French, at leaſt thoſe of them that happened to know hiſtory, ever repreſented either Tyrians or Carthagenians as unwarlike. Alexander could certify the proweſs of the former; Marcellus, Fabius, and many other illuſtrious Romans, thoſe of the latter, and Lord Duncan could ſpeak to Dutch valour. For theſe many reaſons, regarding the work before us as the production of a very youthful writer, we certainly do not augur ill of his talents when they ſhall be properly cultivated and matured, and wiſely applied, but we adviſe him to let hiſtory alone until he be much farther advanced in years, at leaſt in knowledge, wiſdom, taſte, and powers of compoſition.—When that change ſhall have taken place in Mr. Stephens, then he may, with confidence, betake himſelf to the writing of hiſtory, and may atone for his preſent failure. In conſideration of his youth we are leſs ſevere in reprobating certain political ſentiments and principles, than if the ſame had been advanced by a man of knowledge and mature underſtanding. Indeed every page contains claims to indulgence, which we ſhould be not merely rigid but barbarous if we were entirely to overlook.

Paris as it was and as it is; or, A Sketch of the French Capital; in a Series of Letters, written by an Engliſh Traveller, during the years 1801-2. Two Volumes Octavo. Pp. 1100. 1l. 1s. Baldwin. 1803.

IT has evidently been the object of the author of theſe volumes to fulfil the voluntary promiſe which he has made in his motto, adopted from Pliny's Epiſtles, to furniſh ſuch variety of matter, that, while ſome are pleaſed with one part, and ſome with another, there may be ſomething to pleaſe every body. But whoever expects to find any ſatisfactory account of, or any depth of remark on, the effects which the revolution has produced upon the manners, the morals, and the purſuits of the French, will certainly meet with diſappointment. On ſome of the moſt intereſting ſubjects, indeed, *religion* and *education*, for inſtance, the obſervations are brief and jejune, while, on others of infinitely leſs importance, ſuch as public buildings and places of amuſement, the remarks are extended to an unreaſonable and unneceſſary length. The author alſo appears to have laboured under the ſame diſadvantage to which Mr. Carr was expoſed; for the nature of his enquiries naturally leading him into the ſociety of perſons connected with the government, and, of courſe, intereſted in repreſenting every thing in the moſt favourable point of view, he has, not unfrequently, magnified trifles into matters of importance, and ſuppreſſed

reflections which muſt, we ſhould think, have ariſen in his mind, on the contemplation of particular objects; and, almoſt conſtantly, thrown a thick varniſh of praiſe over his pictures. In his account of the various repoſitories for ſtolen goods, the plunder of different countries, collected, not as the author ſuppoſes, from love for the arts, but ſolely for the promotion of intereſt, and the gratification of vanity, he repreſents the various articles which they contain as acquired by the chance of war, the ſtipulations of treaties, and the rights of conqueſt; when, it is notorious, they were all obtained, preciſely in the ſame way in which a highwayman obtains a purſe from a traveller. They are, in fact, the fruits of rapine, deſolation, and ſlaughter; exerciſed, in many inſtances, not on enemies, but on neutral, friendly, and even *allied*, powers. It is, to us, we confeſs, a matter of ſurpriſe, that any one can view theſe works of art, admirable as they are, without diſguſt; but it is ſtill more ſurpriſing, that, in a written account of them, ſuch diſguſt ſhould be wholly ſuppreſſed, as well as the real means by which they were acquired; means as unprecedented as they were atrocious.

Equally incorrect is the author in his brief comments on the events which placed the preſent uſurper on the throne of the Bourbons.—He aſcribes the ſucceſs of Buonaparté, on that occaſion, excluſively to his own merits, and to his own *firmneſs*; when it is well known, that he never appeared more deficient in both, and that the plan was both arranged and executed by his brother. But, notwithſtanding theſe defects, and ſome others which it is needleſs to enumerate, the book will afford both information and amuſement, to thoſe who wiſh to viſit Paris for the firſt time; as they will find in it the cream of almoſt every other publication which has appeared on the ſame topics. The author has obſerved no method in the arrangement of his ſubjects; it ſeems to have been his aim to avoid uniformity; indeed, he expreſsly ſays, in his introduction;

"To baniſh uniformity in my deſcription of the metropolis, I have, as much as poſſible, varied my ſubjects. Faſhions, ſciences, abſurdities, anecdotes, education, fêtes, uſeful arts, places of amuſement, muſic, learned and ſcientific inſtitutions, inventions, public buildings, induſtry, agriculture, &c. &c. &c. being all jumbled in my brain, I have thence drawn them, like tickets from a lottery; and it will not, I truſt, be deemed preſumptuous in me to indulge a hope that, in proportion to the blanks, there will be found no inadequate number of prizes.

Of a work, thus conſtructed, our readers will be aware, it is not poſſible to give a regular analyſis. All we can do, then, for their ſatisfaction, will be to ſelect ſuch paſſages, as either contain ſome novel information, ſome intereſting facts, or ſome important reflections; that they may be enabled to form a tolerably correct judgment of the author's mode of treating his diverſified ſubjects, and of the nature of the entertainment which they are to expect from the peruſal of his book.

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The following account of a new invention is curious.

"THERMOLAMPES, or *Stoves which afford heat and light on an economical plan.* The author of this invention, for which a patent has been obtained, is M. LEBON, an engineer of bridges and highways. The place of exhibition was the ground-floor of one of the large hotels in the *Fauxbourg St. Germain*, on which was a ſuite of rooms, extremely favourable for diſplaying the effect of this new method of lighting and warming apartments.

"In lieu of fire or candle, on the chimney ſtood a large cryſtal globe, in which appeared a bright and clear flame diffuſing a very agreeable heat; and on different pieces of furniture were placed candleſticks with metal candles, from the top of each of which iſſued a ſteady light, like that of a lamp burning with ſpirits of wine. Theſe different receptacles were ſupplied with inflammable gas, by means of tubes communicating with an apparatus underneath. By this contrivance, in ſhort, all the apartments were warmed very comfortably, and illuminated in a brilliant manner.

"On conſulting M. LEBON, he communicated to me the following obſervations: 'You may have remarked,' ſaid he, 'in ſitting before a fire, that wood ſometimes burns without flame, but with much ſmoke, and then you experience little heat, ſometimes with flame, but with little ſmoke, and then you find much warmth. You may have remarked too, that ill-made charcoal emits ſmoke; it is on that account ſuſceptible of flaming again; and the characteriſtic difference between wood and charcoal is, that the latter has loſt, together with its ſmoke, the principle and aliment of flame, without which you obtain but little heat. Experience next informs us, that this portion of ſmoke, the aliment of flame, is not an oily vapour condenſible by cooling, but a gas, a permanent air, which may be waſhed, purified, conducted, diſtributed, and afterwards turned into flame at any diſtance from the hearth.

"It is almoſt needleſs,' continued he, 'to point out the formation of verdigriſe, white lead, and a quantity of other operations, in which acetous acid is employed. I ſhall only remark, that it is this pyroligneous acid which penetrates ſmoked meat and fiſh, that it has an effect on leather which it hardens, and that *thermolampes* are likely to render tanning-mills unneceſſary, by furniſhing the tan without further trouble. But to return to the aeriform principle.

"This aliment of flame is deprived of thoſe humid vapours, ſo perceptible and ſo diſagreeable to the organs of ſight and ſmell. Purified to a perfect tranſparency, it floats in the ſtate of cold air, and ſuffers itſelf to be directed by the ſmalleſt and moſt fragil pipes. Chimnies of an inch ſquare, made in the thickneſs of the plaſter of ceilings or walls, tubes even of gummed ſilk would anſwer this purpoſe. The end alone of the tube, which, by bringing the inflammable gas into contact with the atmoſpheric air, allows it to catch fire, and on which the flame repoſes, ought to be of metal.

"By a diſtribution ſo eaſy to be eſtabliſhed, a ſingle ſtove may ſupply the place of all the chimnies of a houſe. Every where inflammable air is ready to diffuſe immediately heat and light of the moſt glowing or moſt mild nature, ſimultaneouſly or ſeparately, according to your wiſhes. In the twinkling of an eye, you may conduct the flame from one room to another; an advantage equally convenient and economical, and which can never be obtained with our common ſtoves and chimnies. No ſparks, no charcoal,

no ſoot, to trouble you; no aſhes, no wood, to ſoil your apartments. By night as well as by day, you can have a fire in your room, without a ſervant being obliged to look after it. Nothing in the *thermolampes*, not even he ſmalleſt portion of inflammable air, can eſcape combuſtion; while in our chimnies, torrents evaporate, and even carry off with them the greater part of the heat produced.

" The advantage of being able to purify and proportion, in ſome meaſure, the principles of the gas which feeds the flame is,' ſays M. LEBON, ' ſet forth in the cleareſt manner. But this flame is ſo ſubjected to our caprice, that even to tranquilize the imagination, it ſuffers itſelf to be confined in a cryſtal globe, which is never tarniſhed, and thus preſents a filter pervious to light and heat. A part of the tube that conducts the inflammable air, carries off, out of doors, the produce of this combuſtion, which, nevertheleſs, according to the experiments of modern chymiſts, can ſcarcely be any thing more than an aqueous vapour.

" Who cannot but be fond of having recourſe to a flame ſo ſubſervient? It will dreſs your victuals, which, as well as your cooks, will not be expoſed to the vapour of charcoal; it will warm again thoſe diſhes on your table; dry your linen; heat your oven, and the water for your baths or your waſhing, with every economical advantage that can be wiſhed. No moiſt or black vapours; no aſhes, no breaze, to make a dirt, or oppoſe the communication of heat; no uſeleſs loſs of caloric; you may, by ſhutting an opening, which is no longer neceſſary for placing the wood in your oven, compreſs and coerce the torrents of heat that were eſcaping from it.

" It may eaſily be conceived, that an inflammable principle ſo docile and ſo active may be made to yield the moſt magnificent illuminations. Streams of fire finely drawn out, the duration, colour, and form of which may be varied at pleaſure, the motion of ſuns and turning columns, muſt produce an effect no leſs agreeable than brilliant.' Indeed, this effect was exhibited on the garden façade of M. LEBON's reſidence.

" Wood,' concluded he, ' yields in condenſable vapours two-thirds of its weight; thoſe vapours may therefore be employed to produce the effects of our ſteam-engines, and it is needleſs to borrow this ſuccour from foreign water."

The mode of living in Paris, it ſeems, is totally changed. The preſent hour of dinner is from five to ſeven; and the evening amuſements are followed, in the faſhionable circles, by an entertainment abſurdly called a Thè (tea), conſiſting of dancing, cards, the uſual refreſhments, and a cold ſupper. But our author condemns theſe ſubſtitutes of the *petit ſouper* of former times, the mention of which affords him an opportunity of introducing an anecdote of one of our countrymen, which the profligacy of the individual would lead us to ſuppreſs, but which the novelty of the thing induces us to tranſcribe.

" Mr. B——— had made it a rule to gratify his five ſenſes to the higheſt degree of enjoyment of which they were ſuſceptible. An exquiſite table, perfumed apartments, the charms of muſic and painting; in a word, every thing moſt enchanting that nature, aſſiſted by art, could produce, ſucceſſively flattered his ſight, his taſte, his ſmell, his hearing, and his feeling.

" In a ſuperb ſaloon, whither he conducted me," ſays this gentleman, " were

" were ſix young beauties, dreſſed in an extraordinary manner, whoſe perſons, at firſt ſight, did not appear unknown to me: it ſtruck me that I had ſeen their faces more than once, and I was accordingly going to addreſs them, when Mr. B———, ſmiling at my miſtake, explained to me the cauſe of it. 'I have in my amours,' ſaid he, 'a particular fancy. The choiceſt beauty of Circaſſia would have no merit in my eyes, did ſhe not reſemble the portrait of ſome woman celebrated in paſt ages: and while lovers ſet great value on a miniature which faithfully exhibits the features of their miſtreſs, I eſteem mine only in proportion to their reſemblance to ancient portraits.

" Conformably to this idea,' continued Mr. B———, 'I have cauſed the intendant of my pleaſures to travel all over Europe, with ſelect portraits, or engravings, copied from the originals. He has ſucceeded in his reſearches, as you ſee, ſince you have conceived that you recogniſed theſe ladies on whom you have never before ſet your eyes, but whoſe likeneſſes you may, undoubtedly, have met with. Their dreſs muſt have contributed to your miſtake: they all wear the attire of the perſonage they repreſent; for I wiſh their whole perſon to be pictureſque. By theſe means I have travelled back ſeveral centuries, and am in poſſeſſion of beauties whom time had placed at a great diſtance.'

" Supper was ſerved up. Mr. B——— ſeated himſelf between Mary, Queen of Scots, and Anne Bullein. I placed myſelf oppoſite to him." concludes the gentleman, " having beſide me Ninon de l'Enclos, and Gabrielle d'Eſtrées. We alſo had the company of the fair Roſamond and Nell Gwynn; but at the head of the table was a vacant elbow-chair, ſurmounted by a canopy, and deſtined for Cleopatra, who was coming from Egypt, and of whoſe arrival Mr. B——— was in hourly expectation."

Among the ſpoils of plundered Italy, were ſeveral pictures, the chef-d'œuvres of different maſters, which had been materially injured, ſome by time, others by various accidents. A moſt ingenious mode of reſtoring theſe to their primitive vigour and freſhneſs was deviſed by the National Inſtitute; who reſolved to remove the pictures from the old grounds, and to transfer them to a new one. This experiment was made on a celebrated picture of Raphael, a Madonna, ſtolen from a church at Foligno. The proceſs is ſingularly curious, and required as much ſkill and perſeverance in the execution as ingenuity in the conception. The following account of this extraordinary art, is extracted from a Report of the National Inſtitute.

" The reſtoration may be divided into two parts; the one, which is compoſed of mechanical operations, whoſe object is to detach the painting from the ground on which it is fixed, in order to transfer it to a freſh one; the other, which conſiſts in cleaning the ſurface of the painting from every thing that can tarniſh it, in reſtoring the true colouring to the picture, and in repairing the parts deſtroyed, by tints ſkilfully blended with the primitive touches. Thence the diſtinctive diviſion of the mechanical operations, and of the art of painting, which will be the object of the two parts of this report. The former particularly engaged the attention of the commiſſioners of the *Claſs of Sciences;* and the latter, which required the habit of handling a ſcientific pencil, fell to the ſhare of the Commiſſioners of the *Claſs of Fine Arts.*

" Although the mechanical labour is ſubdivided into ſeveral operations, it was wholly intruſted to Citizen Hacquins, on whoſe intelligence, addreſs, and ſkill, it is our duty to beſtow every commendation.

" The picture repreſents the Virgin Mary, the infant Jeſus, St. John, and ſeveral other figures of different ſizes. It was painted on a pannel of 1½ inches in thickneſs; a crack extended from its circumference to the left foot of the infant Jeſus: it was 4½ lines wide at its upper part, and diminiſhed progreſſively to the under: from this crack to the right-hand border, the ſurface formed a curve, whoſe greateſt bend was 2 inches 5½ lines, and from the crack to the other border, another curve, bending 2 inches. The picture was ſcaling off in ſeveral places, and a great number of ſcales had already detached themſelves; the painting was, beſides, worm-eaten in many parts.

" It was firſt neceſſary to render the ſurface even: to effect this, a gauze was paſted on the painting, and the picture was turned on its face. After that, Citizen Hacquins made, in the thickneſs of the wood, ſeveral grooves at ſome diſtance from each other, and extending from the upper extremity of the bend to the place where the pannel preſented a more level ſurface. Into theſe grooves he introduced little wooden wedges; he then covered the whole ſurface with wet cloths, which he took care to re-moiſten. The action of the wedges, which ſwelled by the moiſture againſt the ſoftened pannel, compelled the latter to reſume its primitive form: both edges of the crack before mentioned being brought together, the artiſt had recourſe to glue, in order to unite the two ſeparated parts. During the deſiccation, he laid oak bars acroſs the picture, for the purpoſe of keeping the pannel in the form which he wiſhed it to aſſume.

" The deſiccation being effected ſlowly, the artiſt applied a ſecond gauze on the firſt, then ſucceſſively two thickneſſes of grey blotting paper.

" This preparation (which the French artiſts call *cartonnage)* being dry, he laid the picture with its face downward on a table, to which he carefully confined it; he next proceeded to the ſeparation of the wood on which the painting was fixed.

" The firſt operation was executed by means of two ſaws, one of which acted perpendicularly; and the other horizontally: the work of the two ſaws being terminated, the pannel was found to be reduced to the thickneſs of 4½ lines. The artiſt then made uſe of a plane of a convex form on its breadth: with this inſtrument he planed the pannel in an oblique direction, in order to take off very ſhort ſhavings, and to avoid the grain of the wood: by theſe means he reduced the pannel to two-thirds of a line in thickneſs. He then took a flat plane with a toothed iron, whoſe effect is much like that of a raſp which reduces wood into duſt: in this manner he contrived to leave the pannel no thicker than a ſheet of paper.

" In that ſtate, the wood was ſucceſſively moiſtened with clear water, in ſmall compartments, which diſpoſed it to detach itſelf: then the artiſt ſeparated it with the rounded point of a knife-blade.

" The picture thus, deprived of all the wood, preſented to the eye every ſymptom of the injury which it had ſuſtained. It had formerly been repaired; and, in order to faſten again the parts which threatened to fall off, recourſe had been had to oils and varniſhes. But thoſe ingredients paſſing through the intervals left by ſuch parts of the picture as were reduced to curling ſcales, had been extended in the impreſſion to the paſte, on which the

the painting reſted, and had rendered the real reſtoration more difficult, without producing the advantageous effect which had thence been expected.

" The ſame proceſs would not ſerve for ſeparating the parts of the impreſſion which had been indurated by varniſhes, and thoſe where the paſte had remained unmixed: it was neceſſary to moiſten the former for ſome time in ſmall compartments: when they were become ſufficiently ſoftened, the artiſt ſeparated them with the blade of his knife: the others were more eaſily ſeparated by moiſtening them with a flannel, and rubbing them ſlightly. It required all the addreſs and patience of Citizen Hacquins to leave nothing foreign to the work of the original painter; at length the outline of Raphael was wholly expoſed to view, and left by itſelf.

" In order to reſtore a little ſuppleneſs to the painting, which was too much dried, it was rubbed all over with carded cotton imbibed with oil, and wiped with old muſlin: then white lead, ground with oil, was ſubſtituted in the room of the impreſſion made by paſte, and fixed by means of a ſoft bruſh.

" After being left to dry for three months, a gauze was glued on the impreſſion made by oil; and on the latter, a fine canvaſs.

" When this canvaſs was dry, the picture was detached from the table, and turned, in order to remove the *cartonnage* from it with water; this operation being effected, the next proceeding was to get rid of the appearance of the inequalities of the ſurface ariſing from the curling up of its parts; for that purpoſe, the artiſt ſucceſſively applied on the inequalities, flour-paſte diluted. Then having put a greaſy paper on the moiſtened part, he laid a hot iron on the parts curled up, which became level: but it was not till after he had employed the moſt unequivocal ſigns to aſcertain the ſuitable degree of heat, that he ventured to come near the painting with the iron.

" It has been ſeen that the painting diſengaged from its impreſſion made by paſte, and from every foreign ſubſtance, had been fixed on an impreſſion made by oil, and that a level form had been given to the uneven parts of its ſurface. This maſter-piece was ſtill to be ſolidly applied on a new ground; for that, it was neceſſary to paſte paper over it again, detach it from the temporary gauze which had been put on the impreſſion, add a new coat of oxyde of lead and oil, apply to it a gauze rendered very ſupple, and on the latter, in like manner, done over with a preparation of lead, a raw cloth, woven all in one piece, and impregnated, on its exterior ſurface, with a reſinous ſubſtance, which was to confine it to a ſimilar canvaſs fixed on the ſtretching-frame. This laſt operation required that the body of the picture, diſengaged from its *cartonnage*, or paper-facing, and furniſhed with a new ground, ſhould be exactly applied to the cloth done over with reſinous ſubſtances, at the ſame time avoiding every thing that might hurt it by a too ſtrong or unequal extenſion, and yet compelling every part of its vaſt extent to adhere to the cloth ſtrained on the ſtretching-frame. It is by all theſe proceedings that the picture has been incorporated with a ground more durable than the original one, and guarded againſt the accidents which had produced the injuries. It was then ſubjected to reſtoration, which is the object of the ſecond part of this report."

A very ſmall portion, however, of this ſecond part, is here given.

We have proved, on more occaſions than one, that we ſo far agree with thoſe who adopt the convenient maxim, that *ſcience ſhould be of*

no

no party, as never to have withholden due praiſe from the labours of ſcientific men in France, when thoſe labours were directed to an uſeful, or to an innocent, purpoſe. But we cannot carry our complaiſance ſo far as to agree with the author of the work before us, that "France owed its ſalvation to the *ſavans*, or men of ſcience;" nor can we think with him, that thoſe ſavans are entitled to the praiſe of Engliſhmen, or of the friends of ſocial order in any country, becauſe "to them the republic was indebted for its ſafety and very exiſtence." If this be really the caſe, to them alſo is Europe indebted for the diffuſion of principles, ſubverſive of every thing which ſocial man ſhould hold dear and ſacred, and for the ſcenes of ſlaughter, deſolation, cruelty, oppreſſion, and rapine, which have invariably followed in the train of the republican armies, wherever victory has crowned their deſtructive efforts. But this author ſeems to think, as far as we can judge from the language which he holds, that the late war was, on the part of France, a war of defence, rendered neceſſary for the preſervation of her liberties and independence; and, on the part of her enemies, a war of aggreſſion and injuſtice. The very reverſe of this has ſo frequently, and ſo inconteſtibly, been proved to have been the fact, that it is really aſtoniſhing that any intelligent being can be found to diſpute, much leſs to deny, it. Indeed, throughout theſe volumes, there is a palpable partiality diſplayed in favour of revolutionary eſtabliſhments, and as evident a prejudice againſt the eſtabliſhments which prevailed under the monarchy. We incline, however, rather to impute this defect to the bias which the author's mind muſt naturally have acquired from his aſſociation with perſons who have taken a part in, and profited by, the revolution, than to any abſolutely falſe principles of his own. Its tendency, however, is miſchievous, and ſhould, therefore, never be ſuffered to paſs without correction. The prejudice which we deprecate is particularly viſible in the exaggerated praiſe which he beſtows on Paris, repreſenting it as a terreſtrial paradiſe, affording every means of gratification to every taſte and to every diſpoſition; and in his remarks on the preſent ſtate of religion in France, and on the conduct of the non juring clergy, which are replete with inconſiſtencies, and diſplay a very ſuperficial knowledge of a very important ſubject. The ſame obſervation will apply, with almoſt equal force, to his cenſures of monaſtic inſtitutions, and to his comments on the lives and conduct of the monks. It is perfectly clear, that he has haſtily adopted all the ſentiments of the revolutioniſts on theſe ſubjects, which involve a variety of important conſiderations, a perfect acquaintance with which is neceſſary to the formation of a correct opinion, and much more to enable a writer to ſpeak with deciſion thereon. We paſs over ſeveral other inaccuracies of minor importance, where the author has been led aſtray by his informants; obſerving only, en paſſant, that the ſource of his information is frequently betrayed by the *Galliciſms* which appear in his language, and proceed to his account of ſome matters of greater conſequence, and deeper intereſt. And, firſt, of *female education:*

"In

" In France, convents had, at all times, prior to the revolution, enjoyed the exclusive privilege of bringing up young women; and some families had, for a century past, preserved the habit of sending all their daughters to be St. Ursulas, in order to enter afterwards into the world as virtuous wives and tender mothers. The natural result was, that, if the principles of excessive piety which had been communicated to them remained deeply engraved in their heart, they employed the whole day in the duties required by the catholic religion; and the confessor who dictated all these habitual practices, not unfrequently became the director of the temporal concerns of the family, as well as the spiritual. If the young girls, in emerging from the cells of a convent, were disposed to lay aside their religious practices, in order to adopt the customs and pleasures of the world, this sudden transition, from one extreme to the other, made them at once abandon, not only the puerile minutiæ, but also the sacred principles of religion. There was no medium. They either became outrageous devotees, and, neglecting the respectable duties of housewives and mistresses of a family, wrapped themselves up in a great hood, and were incessantly on their knees before the altars of the churches; or, on the other hand, rushed into extravagance and dissipation, and, likewise, deserting a family which claimed their care, dishonoured themselves by the licentiousness of their manners.

" At the present time, many women of good abilities and character, deprived of their property by the vicissitudes of the revolution, have established, in Paris and its environs, seminaries, where young girls receive such advice as is most useful to females who are destined to live in the world, and acquirements, which, by employing them agreeably several hours in the day, contribute to the interior happiness of their family, and make them find charms in a domestic life. In short, the superiority of female education in France is decidedly in favour of the present system, whether considered in regard to mental improvement, health, or beauty. With respect to the morals inculcated in these modern French boarding-schools, the best answer to all the prejudices which might be entertained against them is, that the men, who have married women there educated, find that they prove excellent wives, and that their accomplishments serve only to embellish their virtues."

That there were great and solid objections to the education of young women in convents, we are perfectly aware, but that they are greatly exaggerated by our author is certain; indeed, if there were, as he so confidently asserts, " no medium" in the conduct of females so educated, but that they were all either " outrageous devotees," or licentious profligates, who abandoned " the sacred principles of religion." Where were to be found the " many women of good abilities and character," who, having been " deprived of their property by the vicissitudes of the revolution," were, of course, educated under the monarchy, and in convents, who have established those seminaries, which he so highly extols, and which produce so many " excellent wives ?"

The French manufactories are represented as having been greatly improved since the revolution; and that improvement is imputed to a very singular cause, viz. to the employment, by upholsterers and others, of impoverished *savans*, who, deprived of all other means of obtaining a subsistence, entered the service of these mechanics; and became,

became, in a manner, the dictators to, and ſuperintendants of, the world of faſhion, as far as the articles produced by their reſpective employers were concerned. From this cauſe, "articles of furniture, jewellery, and every branch dependent on deſign, are now remarkable for a purer taſte than that which they formerly exhibited."

"Indeed, the characteriſtic difference of the preſent ſtate of French induſtry, and that in which it was before the revolution, is that moſt of the proprietors of the manufactories have received a ſcientific education. At that time, many of them were ſtrangers to the principles applicable to the proceſſes of their art; and, in this reſpect, they lay at the mercy of the routine, ignorance, and caprice of their workmen. At preſent, the happy effects of inſtruction, more widely diffuſed, begin to be felt; and, in proportion as it is extended, it excites a ſpirit of emulation, which promiſes no ſmall advantage to French commerce."

Relative to the ſtate of agriculture in France, previous to the revolution, our author draws general inductions from partial premiſes. For, certainly, though agriculture might be, in ſome degree, neglected in certain parts of France, it was the object of inceſſant attention in others; in Normandy and in French Flanders, in particular, the mode of cultivating land was highly judicious, and the crops were moſt abundant. Agriculture, however, we are told, is generally very much improved, except in the weſtern departments of France, where the greateſt diſtreſs and miſery appear ſtill to prevail. Of the preſent ſtate of ſociety in Paris, we have the following account:

"In this city are three very diſtinct kinds of ſociety. But the order I ſhall adopt in the deſcription of each of them muſt not, in any way, lead you to prejudge my opinion reſpecting the rank which they hold among the French themſelves. In this reſpect, I ſhall abſtain from every ſort of reflection, and, confining myſelf to the ſimple character of a faithful narrator, ſhall leave to your ſagacity to decide the queſtion.

"I ſhall begin by the ſociety, chiefly compoſed of the *ci-devant nobleſſe*, ſeveral of whom, never having quitted France, have preſerved ſome of their property; and of emigrants, lately returned to their own country, and who have enough remaining to allow them to have a houſehold eſtabliſhment, but in a very modeſt ſtyle indeed, compared to that which their rank and fortune enabled them to ſupport before the revolution.

You preſent yourſelf at the reſidence of *Madame la Marquise de C———*. In the anti-room, you declare your name and quality to the groom of the chambers. Then, the opening of one or two folding doors announces to the miſtreſs of the houſe, and to the company, the *quantum* of the ceremonies which are to be paid to the new comer. Keep your eye conſtantly on the *Marquise;* her behaviour will regulate yours in regard to the individuals who compoſe her party. In the courſe of converſation, take ſpecial care not to omit the title of the perſon to whom you addreſs yourſelf. Such an inſtance of forgetfulneſs ſavours of a man of the new *régime*. Never pronounce the new denominations reſpecting the diviſions of the French territory, the months, the weights, meaſures, &c. Thoſe words would draw on you an unfavourable interpretation. If you are inclined to hear a diſcuſſion on the arts and ſciences, or on any new diſcovery whatever, you

ſeldom

ſeldom find, in theſe parties, perſons who can gratify your taſte; though you may meet with many who, as Locke ſays, "know a little, preſume a great deal, and ſo jump to a concluſion."

"From the plebeians, whoſe preſence the *ci-devant* nobles are ſo condeſcending as to endure, much obſequiouſneſs and ſervility are required; and it is expected that the diſtance of rank ſhould never be forgotten. But the learned or ſcientific French revolutioniſt, who admits no other diſtance than that between knowledge and ignorance, not chooſing to ſubmit to ſuch conditions, ſeldom preſents himſelf at the houſe of *Madame la Marquise de C*———. However, you will hear her company ſpeak of the court of France, of the intereſt which each individual had there, and alſo a few anecdotes not unintereſting, and which will furniſh you with ſome ideas of the brilliant parties there formed. After this diſcuſſion, one will talk to you of his regiment; another, of his hunting eſtabliſhment, of his chateaux, of his eſtates, &c. *Chez Madame la Marquise de C*———, you will find no inconſiderable prepoſſeſſion againſt every thing that is not of the old order of things, and even ſome excluſive pretenſions to manners which belong to thoſe only who are real gentlemen. Yet, through all theſe abſurdities, you will always ſee good-breeding prevail in this ſociety, and the diſpoſition which diſtinguiſhes a Frenchman from other poliſhed nations, will here break forth and preſent itſelf to you in a ſtriking manner.

"I ſhall next lead you to the houſe of a *parvenu*, that is, one of thoſe, who, from having made ſome ſucceſsful ſpeculations, and poſſeſſing a conſcience not overnice as to the means of fixing fortune, is enabled to live in the expenſive ſtyle of the *ci-devant* court-lords and farmers-general. A letter changed in the perſon's name, not unfrequently a *de* or a *St.* added, (ſometimes both,) puzzles the curious, who endeavour to diſcover what was formerly M. *de St.* H——, now in the enjoyment of an annual income of a hundred thouſand francs, or 4000l. ſterling. At his houſe, more than any where elſe, etiquette is kept up with an extraordinary minuteneſs; and evil tongues will tell you that it is natural for M. *de St.* H—— to remember and avail himſelf of the obſervations which he had it in his power to make in the place he formerly occupied. Under his roof, you will find little of that eaſe and amiableneſs which are to be remarked in the other ſocieties of Paris. Each individual is on his guard, and afraid of betraying himſelf by certain expreſſions, which the force of habit has not yet allowed him to forget. But if you are fond of good muſic, if you take a pleaſure in balls, and in the company of *femmes galantes* or demireps; and even if firſt-rate jugglers, ventriloquiſts, and mimics amuſe you by their ſkilful performances, frequent the houſe of M. *de St.* H——, and every day, or at leaſt every day that he is at home, you will have a new entertainment.

"Between the acts, the company make their remaks, each in his own way, on what they have juſt ſeen or heard. Afterwards the converſation turns on the public funds. Little is ſaid, however, on affairs of ſtate, the bankruptcies of the day, and the profit which ſuch or ſuch a ſpeculation might produce. The ladies, after having exhauſted the ſubject of the toilet, finiſh by giving, as an apology for their own conduct, the charitable enumeration of the peccadilloes which they fancy they have remarked in other women.

"So little am I diſpoſed for gaming, that I forgot to mention bouillotte, quinze, and alſo whiſt and reverſi, which are introduced at all theſe parties. But the two laſt-mentioned games are reſerved for thoſe only who ſeek in cards nothing

nothing more than a recreation from the occupations of the day. At the others, gain is the ſole object of the player; and many perſons ſit at the gaming-table the whole night, and, in the depth of winter even, never leave it till the 'gariſh ſun' warns them that it is time to withdraw.

"I have now only to introduce you at M. B——'s, counſellor of ſtate. Here you will find the completion of the other two ſocieties, and a very numerous party, which affords to every one a converſation analagous to his taſte or his means. Reſrain, however, from touching on politics; the French government, ſtill in its infancy, reſembles a young plant expoſed to the inclemency of the air, and whoſe growth is directed by ſkilful hands. This government muſt remove, and even ſometimes deſtroy every obſtacle it meets with, and which may be prejudicial to the form and direction that it thinks proper to give to its branches and various ramifications. Beware, above all, of ſpeaking of the revolution. That ſtring is too delicate to be touched in regard to certain individuals of M. B——'s party, perhaps alſo in regard to himſelf: for the periods of the calamities which the French have undergone are ſtill quite recent, and the parts that many of theſe perſons may have acted, call to mind recollections too painful, which, for their tranquility, ought ever to be buried in oblivion. And, in fact, you will always perceive, in the meetings of this claſs, a harmony, apparent indeed, but which ſurpriſes a ſtranger the more, as, of all the ſocieties in Paris, it preſents to him the greateſt medley in point of the perſons who compoſe it.

"In this ſociety you will hear very inſtructive diſſertations on the ſciences, found literature, the fine arts, mechanics, and the means of rendering uſeful the new diſcoveries, by applying them with economy to the French manufactories, either public or private: for M. B—— conſiders it as his duty to receive with diſtinction all the *ſavans*, and generally all thoſe called men of talent. In this line of conduct, he follows the example ſet him by the government; and every one is deſirous to appear a Mæcenas in the eyes of Auguſtus. In other reſpects, the houſe of M. B—— will afford you the agreeable paſtimes which you have found at M. *de St.* H———'s."

On the ſubject of *divorce*, and the effects of its frequency in France, the author's reflections are juſt and forcible; but we do not clearly underſtand how the aſſertion, that the "*would-be* republicans" of France have *no confeſſors*, for "every one is left to ſettle his own account with heaven," is to be reconciled with his previous obſervations on the reſtoration of the Roman Catholic religion, and with his declaration, that "there are at this moment, and have been for the laſt four years, no leſs than from thirty-five to forty thouſand churches where divine ſervice has been regularly performed throughout the different departments of the republic." He ſpeaks with praiſe too of the *concordat* with the Pope, and defends the *conſtitutional* clergy againſt the charge of *innovation*. But if no innovation have taken place, how can the people be without confeſſors? This certainly requires explanation. He condemns, very properly, the exiſting laws of divorce, as productive of boundleſs profligacy, and he illuſtrates his principle, by two very notable examples, after declaring that marriage has become a ſpecies of traffic, and that he had ſeen a man who had married no leſs than ſix women in a very ſhort ſpace of time.

"A young

"A young lady, ſeduced by a married man, found herſelf pregnant.—She was of a reſpectable family: he was rich, and felt the conſequences of this event. What was to be done? He goes to one of his friends, whom he knew not to be overburdened with delicacy, and propoſes to him to marry this young perſon, in conſideration of a certain ſum of money. The friend conſents, and the only queſtion is to ſettle the conditions. They bargain for ſome time: at laſt they agree for 10,000 francs (*circa* 410l. ſterling). The marriage is concluded, the lady is brought to bed, the child dies, and the gentleman ſues for a divorce. All this was accompliſhed in ſix months. As ſuch opportunities are by no means ſcarce, he may, in the courſe of the year, probably, meet with another of the ſame nature: thus the office of bridegroom is converted into a lucrative ſituation. The following is another inſtance of this melancholy truth, but of a different deſcription.

"A man, about thirty-two years of age, well-made, and of a very agreeable countenance, had been married three months to a young woman of uncommon beauty. He was loved, nay almoſt adored by her. Every one might have concluded that they were the happieſt couple in Paris; and, in fact, no cloud had hitherto overſhadowed the ſerenity of their union. One day when the young bride was at table with her huſband, indulging herſelf in expreſſing the happineſs which ſhe enjoyed, a tipſtaff entered, and delivered to her a paper. She read it. What ſhould it be but a ſubpœna for a divorce! At firſt ſhe took the thing for a pleaſantry: but the huſband ſoon convinced her that nothing was more ſerious. He aſſured her that this ſtep would make her fortune, and his own too, if ſhe would conſent to the arrangement which he had to propoſe to her. "You know," ſaid he, "the rich and ugly Madame C——: ſhe has 30,000 francs a year (*circa* 1250l. ſterling); ſhe will ſecure to me the half of her property, provided I will marry her. I offer you a third, if, after having willingly conſented to our divorce, you will permit me to ſee you as my female friend." Such a propoſal ſhocked her at the moment; but a week's reflection effected a change in her ſentiments; and the buſineſs was completed. *O tempora! O mores!*

Where ſuch profligacy prevails it is not ſurpriſing that population ſhould decreaſe. Thus we find that during the year ending in September, 1801, the deaths, in Paris, exceeded the births, by 2274.—The number of divorces in that year was 720, being in proportion to the marriages as two to 11.

The proprietors of newſpapers in this country will be ſurprized at the ſuperior circulation of ſimilar productions in France. The daily ſale of the *Moniteur*, we are told, is 20,000; that of the *Journal de Paris*, 16,000; of the *Publiciſte*, 14,000; of the *Journal des Debats*, 12,000; of the *Journal des Defenſeurs de la Patrie*, 10,000; of the *Cle' du Cabinet*, 6000; and of the *Petits Affiches*, 30,000.

We had marked ſeveral other paſſages for notice, ſome for cenſure, and ſome for praiſe, but we have already extended our remarks beyond the uſual bounds, and muſt therefore bring our account with the author to a cloſe. His book is a medley, as he intended it ſhould be; and contains, as we obſerved, at firſt, much uſeful information for perſons who viſit Paris for the firſt time; but though his deſcriptions are more various than thoſe of Mr. Carr, whoſe work we reviewed in a former

a former number, they are leſs lively, leſs ſpirited, and leſs intereſting. We deſpair of obtaining any true account of the preſent ſtate of France, compared with its former ſtate, until that country ſhall have been viſited by ſome man of ſound principles, and correct judgment, who will deliver his ſentiments, without bias and without reſtraint; neither ſwayed by flattery nor deterred by fear.

Towards the end of the ſecond volume, either finding himſelf at a loſs for materials to fill up the book, or aware how very imperfect any account of Paris muſt be without ſome account of the ſtate of the *police*, and of the *preſs*, he extracts no leſs than *two and thirty* pages from the *Tableau de Paris* of Mercier, publiſhed many years ago, tranſlated into Engliſh, and in every one's hands. While the fear of having his letters opened is the reaſon which he aſſigns for ſaying little or nothing about the preſent ſtate of the police, though an account of that (as well as of the ſtate of the preſs) came directly, and neceſſarily, within the plan of his work. The excuſe is a bad one, for what prevented him from collecting his materials in France, and either tranſmitting them to England by a private hand, or bringing them himſelf? As it is he contents himſelf with obſerving, generally, in reſpect of the police, that, "Fouché has, it ſeems, adopted, in a great meaſure, the means put in practice before the revolution;" and that "it is to be hoped that *the preſent government* of France is *too wiſe* and *too juſt* to convert an inſtitution of public utility into an inſtrument of private oppreſſion." Leſt our readers ſhould ſuſpect that the author here ſpeaks ironically, we feel it neceſſary to ſtate, that in no part of his book is he leſs ironical than in this paſſage.

Tranſactions of the Linnæan Society. Volume Sixth. 4to. Pp. 396. London. White, Fleet-ſtreet. 1803.

LINNÆUS, the moſt ingenious and induſtrious philoſopher that ever cultivated the ſcience of Natural Hiſtory, had the merit not only of adding more than any former naturaliſt to the maſs of its facts, and of introducing into it, an arrangement more orderly and luminous than it before had the advantage of, but, alſo, of eſtabliſhing a School of riſing Naturaliſts, that was to extend its authority, its zeal, and its indefatigable induſtry over the whole world, and to advance this ſcience, within a comparatively ſhort period, nearer to perfection than even Linnæus himſelf could, in his moments of moſt ſanguine hope, have expected.

Among the moſt zealous and ingenious diſciples of the ſchool of Linnæus, were ſeveral natives of this country. His arrangement and nomenclature were, early, adopted here. The inquiries which he ſuggeſted have been proſecuted by none more earneſtly, or with better ſucceſs, than by Britiſh naturaliſts. The attachment to his ſyſtem throughout all its parts, is more ſubmiſſive and more devoted, in this country, than even on the continent.

Dr.

Dr. SMITH had the liberality and good fortune to become, ſome time after the death of Linnæus, the purchaſer of his rich collection of ſpecimens of the ſubjects of natural hiſtory. He transferred it from Upſal to London. His houſe became, by his perſonal merit, and by his poſſeſſion of ſuch a cabinet, a place of frequent meeting for the eminent naturaliſts in this metropolis. The inſtitution of a Society to cultivate Natural Hiſtory, which ſhould bear the name of him whoſe ſteps its members profeſſed to follow, was, in conſequence of thoſe incidents, propoſed. It was accompliſhed; and the firſt meetings of the ſociety took place in the year 1788. The views of the inſtitution have been ſtrenuouſly and ſucceſsfully purſued, ever ſince. Its exiſtence has diffuſed, throughout the Britiſh empire, a new zeal for the ſtudy of natural hiſtory. Many naturaliſts have riſen to great public eminence in the ſcience, while they ſtudied as members of that body. Many valuable collections have been formed, in conſequence of the excitements which the exiſtence of this ſociety has preſented to its members. Beſide thoſe of Dr. Smith, the founder of the inſtitution, ſeveral valuable works, ſuch as thoſe of Shaw, Marſham, Kirby, Donovan, Markwick, &c. have diſtinguiſhed the Linnæan Society, as containing ſome of the moſt ſkilful and aſſiduous explorers of nature, and ſome of the beſt writers on natural hiſtory, now in Europe. The "Tranſactions of the Society," publiſhed from time to time, and now filling a ſeries of ſix volumes in quarto, the laſt of which lies before us, are acknowledged to exhibit an aſſemblage of materials the moſt valuable that can be depoſited in the library of a naturaliſt.

This ſixth volume contains four and twenty papers on ſubjects of natural hiſtory, read at different meetings of the ſociety—certain Extracts from the Minute-Book, mentioning ſeveral facts communicated from correſpondents—a Catalogue of late additions to the Society's Library—a Liſt of the donors by whom the books in the library were preſented—and one and thirty copperplate engravings, illuſtrative of facts ſtated in the different eſſays.

The firſt paper, a tranſlation by Dr. *Young*, from the German of Dr. *Lichtenſtein*, propoſes and eſtabliſhes, upon clear and ſatisfactory diſtinctions, a ſubdiviſion of the *Mantis*, a genus of inſects of the order of *Hemiptera* of the ſyſtem of Linnæus,—into the two new genera of *Mantis* and *Phaſma*. Dr. Lichtenſtein owns, that he took his firſt thought of this new ſubdiviſion from a work by a Dutch entomologiſt of the name of Stoll. The *Mantis* has filiform antennæ, a nodding, heart-ſhaped head with jaws and palpi, two large prominent eyes on the ſides, two clear ſtemmata between the roots of the antennæ, a narrow thorax ſlightly carinated on the back, at the margin compreſſed, ſix legs, one with falciform hands and a thumb, the others unarmed, tarſi of only five joints, its hemelytra, or imperfectly cartilaginous wing-covers, folded croſs-wiſe, as long as the wings under them, and extending over almoſt the whole abdomen. The *Phaſma*, hitherto confounded with the *Mantis*, has its antennæ ſeta-

ceous, its head large and oval, with moveable jaws, and four palpi in the mouth, its eyes on the forehead, ſmall and reticulated, three clear ſtemmata between the eyes, the body linear, and almoſt cylindrical, ſix legs for running, tarſi of five joints, the hemelytra ſkinny, and very ſhort. Dr. Lichtenſtein, after diſcriminating between the *Mantis* and the *Phaſma*, by thoſe, and other marks of diſtinction, examines, in ſucceſſion, the ſpecies of each of the two genera, aſcertains the ſynonyma, deſcribes, at large, the ſpecies which have been but newly diſcovered, and concludes with an enumeration of thoſe which he knows only from imperfect deſcriptions and cannot refer to their proper genera. Of the *Phaſma* he enumerates and deſcribes five and twenty different ſpecies; of the *Mantis*, three and forty ſpecies.

In the ſecond paper or eſſay, Mr. *Olof Swartz* inveſtigates, throughout all its ſpecies, the peculiar characters of the *Ehrharta* genus of graſſes. This genus was firſt diſcovered, ſomewhat more than twenty years ſince, by Profeſſor Thunberg, in one of his journies near the Cape of Good Hope. He gave it the name of *Ehrharta*, in honour of F. Ehrhart, botaniſt to the King of Great Britain, at Hanover. It was formally deſcribed and delineated by the diſcoverer, in a paper publiſhed in the Memoirs of the Royal Academy of Sweden, for the year 1779. It was adopted, without heſitation, as a new genus, by the Swediſh naturaliſts at Upſal. A ſecond ſpecies of this new genus, was, that ſame year, deſcribed by L. Richard, in Rozier's *Journal de Phyſique*, under the name of *Trochera Striata*. Another new ſpecies which had been found at the Cape of Good Hope, by M. Sonnerat, was, ſome years afterwards, deſcribed by Dr. Smith, in his *Plantarum Icones hactenus ineditæ*; and in a ſubſequent part of that work, he added to the ſame genus, two other new ſpecies. Doctor Swartz, having, ſince, had opportunity to examine the plants preſerved in the collection of Profeſſor Thunberg, has found, among thoſe, ſeveral other ſpecies, poſſeſſing all the characteriſtics of the genus, *Ehrharta*. From theſe ſeveral ſources, are drawn the materials of the hiſtory exhibited, in this paper, of the nine known ſpecies of this beautiful genus of the *Hexandria Digynia*. Dr. Swartz has the merit of introducing into this, as unqueſtionably their proper genus, ſome ſpecies which were before placed under the genera of *Melica* and *Aira*. We regret, that we cannot here deſcend into the detail of his definitions and deſcriptions.

In the third paper, Mr. Luke Howard, from an examination of the *Pollen* of five different plants, with the microſcope, infers, "that each grain of *pollen* in the anther, is an organic body; that the property of irritability exiſts, in a very eminent degree, in the grains of *pollen*; and that alcohol is the proper ſtimulus by which this irritability may be excited." The plants of which he examined the *pollen*, were the *Corylus Avellana*, *Erica carnea*, *Reſeda odorata*, *Cactus flagelliformis*, and *Carex acuta*. He ſuggeſts, as ſubjects of future enquiry —"1. In what part of vegetables, the *pollen* is to be found? 2. In what reſpects the *pollen*, ſecreted on the anther, differs from that

which

which is contained in the root, ſeed, or ſap? 3. Whether there be any portion of *pollen* in the germ or embryo of the ſeed before it is impregnated? 4. What is, in certain circumſtances, the action of the liquor from the nectarium, upon the *pollen?* 5. What are the varieties of the different ſpecies of *pollen*, in form and ſtructure?"

The next memoir, written by the late Mr. William Curtis, communicates his perſonal obſervations on that remarkable and moſt numerous genus of Hemipterous inſects, the *Aphis*. It is the generic character of the *Aphis*, to have the roſtrum or proboſcis inflected, the vagina with five articulations and a ſingle ſeta, the antennæ ſetaceous and longer than the thorax, four erect wings or no wings, feet formed for walking, the abdomen generally armed with two horns.—Almoſt every remarkable ſpecies of plants has a ſpecies of *Aphides* peculiar to itſelf. In Britain we have 46 well known ſpecies of this genus. The Engliſh name for the *Aphis* is, commonly, *The Plant Louſe*. The young are produced from the parent, in ſummer and autumn, alive and naked, but, during the winter, rather in ova.—The births in ſummer, are all females: the males begin to be brought forth in autumn, and inſtantly after birth, propagate their kind. The energy of a ſingle impregnation is wonderfully continued without renewal, perhaps even to the thirtieth generation. So prolific is this inſect, that, from one individual, in five ſucceſſions of deſcent, the total number of the progeny is not leſs than five thouſand nine hundred and four millions nine hundred thouſand. They feed entirely on the tendereſt parts of vegetables; ſwarming eſpecially on the underſides of the leaves, penetrating to the very heart of the plant, or beſetting its roots. Some, as the *Aphis Salicis*, even faſten on the bark of ligneous plants. Hops, beans, potatoes, corn, melons, and eſpecially rare plants in ſtoves, green houſes, and frames, are much preyed upon by theſe inſects, often to the entire, or to a great partial, deſtruction of the crop for a ſeaſon. That which is called *blight* is the particular decay produced on plants by the *Aphides* feeding on their firſt tender growth. They multiply extraordinarily in mild winters: in a winter of unuſual ſeverity, their numbers are conſiderably diminiſhed. The *Aphis* pierces into plants with its roſtrum or proboſcis, and imbibes, for its own nouriſhment, thoſe juices on which the life of the plant depends. It is remarkable, that the excrement of the *Aphides* is truely liquid ſugar. It conſtitutes that *honey-dew* which is often found on blighted plants. The only effectual means of deſtroying the *Aphis*, is by the ſmoke of tobacco. After immerſion in water, even for a conſiderable time, the inſect eaſily revives when it is brought out into freſh air. Its natural enemies are, the *Coccinella* or Lady-bird, which takes no other food, the *Ichneumon Aphidum*, the *Muſca Aphidivora*, the *Larva* of the *Hemerobius*, the Earwig, and ſome of the ſmaller ſoft-billed birds. Sometimes the *Aphides* are, by accident, not from any thing gregarious in their nature or habits, carried in multitudes together, before the wind, from one place to another.—The common green *Aphis* is exceedingly deſtructive. The *Aphis Sa-*

licis is the largeſt of the Engliſh ſpecies. Waſps, and ſeveral other flying inſects, greedily devour the excrement of the *Aphis:* but, it is rejected by bees. Theſe are the chief general facts contained in Mr. Curtis's memoir.

The next paper conſiſts of remarks, by Dr. Smith, on the vegetable genera of *Pæderota*, *Wulfenia*, and *Hemimeris*. Its object is to ſhew, that the denomination of *Pæderota* may be entirely ſpared; and that all the plants which have been, at any time, enumerated under any of thoſe three generic names, may be properly reduced to three ſpecies of the *Wulfenia*, a genus of the *Diandria Monogynia*, and five ſpecies of the *Hemimeris*, belonging to the claſs of *Didynamia Angioſpermia*.

In the ſixth of theſe papers, Mr. Saliſbury, from a perfect ſpecimen, gives, in the Latin language, a full and accurate deſcription of the beautiful vegetable ſpecies, *Solandra*. He refers it to the ſame order with the *Creſcentia* and *Brunsfelſia*; and explains the characters by which it is diſtinguiſhed from the *Datura*, and from all the genuine *Solanea*. By a deſcription ſo minute and faithful he rectifies ſeveral miſtakes of other botaniſts. It is a beautiful plant of the order *Monandria Pentagynia*. It is a native of the iſland of Jamaica, where it has the name of the peach-coloured trumpet-flower. It flowers in the months of January and February; and its fruit is ripe in Auguſt. It is paraſitical; climbing, in its growth, up the trunks of trees, and the riſts of rocks. Mr. Saliſbury complains that its characters have been ſomewhat miſrepreſented by its beſt former deſcriber O. Swartz; and that it has been, with much too haſty dogmatiſm, confounded with the *Datura*, by Lamarck.

The next paper is a letter from Sir H. C. Engleſield, deſcribing the remarkable appearance of certain ſtrata of nodules of flint interpoſed among calcareous ſtrata, in a chalk-pit, near the village of Cariſbrook, in the Iſle of Wight. The calcareous ſtrata are in a poſition inclined 67° to the horizon. The flinty ſtrata make each an angle of 45 degrees, by their declination from the plane of the calcareous. The ſeveral nodules in the different ſtrata of flints, retain their forms and the juxtapoſition of their parts, but not the coheſion. Any of the nodules crumbles, to the touch, into a fine ſiliceous powder. It is the ſame with almoſt every nodule, throughout all the flinty ſtrata; except that ſome of the flints, inſtead of being in a powder, are burſt into larger fragments. The chalk ſurrounding theſe flints is, on the other hand, uncommonly ſolid. Upon theſe appearances, Sir H. C. Engleſield, ſuggeſts, that, by the convulſion which produced the preſent channel between the Iſle of Wight and the coaſt of Hampſhire, the ſtrata of chalk may have been depreſſed from a horizontal poſition to that in which they now lie; that, in the very event of their depreſſion, the calcareous ſtrata may have had a tendency to ſlide on one another; and that, by this motion or ſtrain of ſo enormous a weight, the flints may have been, in an inſtant, ſhivered. This ingenious conjecture is propoſed with great modeſty.

Next

Next comes an eſſay by Dr. J. E. Smith, on the arboreſcent ſpecies in the firſt ſection of the genus *Salix*, as it is repreſented in his *Flora Britannica*. Of theſe he enumerates and fully deſcribes ten different ſpecies. He acknowledges, that, in tracing the hiſtory of theſe ſpecies, more fully and diſtinctly than any former botaniſt, he has been much aſſiſted by Profeſſor Hoffman's *Hiſtoria Salicum*, the *Herbarium* of Mr. Lightfoot, and by communications from his friends, Meſſrs. Crowe and Abbot.

In the ninth paper, Mr. Dawſon Turner deſcribes four new ſpecies of *Fucus*; the *Fucus ruſcifolius*, the *Fucus crenulatus*, the *Fucus clavellojus*, and the *Fucus Wigghii*. The two firſt, and the laſt of theſe ſpecies, are natives of the beach at Yarmouth. The *Fucus crenulatus* is found on the coaſts of Portugal, and on the ſhore at Dover. Theſe four ſpecies, though poſſeſſing unqueſtionable ſpecific differences, were, till now, repreſented by botaniſts, merely as varieties of certain old ſpecies.

An elaborate Latin deſcription of the *Callicocca Ipecacuanha*, by Don Felix Avellar Brotero, is the next article. This plant is a native of Brazil, where it is called, by ſome of the inhabitants, *Ipecacuanha*, by others *Poaio do Matto*, by others, and by the Portugueſe, *Cipo*.—The deſcription is minute, and ſeems to be accurate.

The two communications immediately ſubſequent are both on the *Curculio Trifolii* or Clover-Weevil, and were written by Mr. Markwick, Mr. Marſham, and Mr. Lehman of Gottingen. This inſect makes its firſt appearance, as a *Larva*, between the calyces of the *Trifolium pratenſe*. It penetrates the ſeeds, of which it conſumes three or four, in its growth to the *chryſalis* ſtate. In the place of the laſt ſeed eaten by the *Larva*, remains the *chryſalis*, till, at the end of a few days, it is ready to come forth the perfect inſect or *Imago*.—Having aſſumed this form, it takes a ſhort meal, and then ſeeks a concealment for the winter, in the ſmall holes of fences, or in the bark of trees. In winter, the wren, the red-breaſt, the nun, and other birds of the titmouſe kind, prey with great eagerneſs upon theſe inſects, ſo that few of them ſurvive till ſpring. Thoſe which eſcape then pair; and the impregnated females depoſit their eggs on the heads of clover. This little inſect is incredibly prolific. It is exceedingly deſtructive to clover ſeeds. A field which afforded to Mr. Markwick 70 lb. of ſeed in a ſeaſon in which there were in it few or none of theſe clover-weevils, was, next year, infeſted with them, and then yielded no ſeed at all that could be put to uſe. In 1798, Mr. Markwick had, from $4\frac{1}{2}$ acres of clover, $16\frac{1}{4}$ buſhels of ſeed, which was ſold for 41l. 17s. 6d. In 1800, the ſame $4\frac{1}{2}$ acres, being filled with weevils, produced but $7\frac{1}{2}$ buſhels of ſeed, which was worth only 18l. 15s. The loſs on the crop of $4\frac{1}{2}$ acres was, by this inſect, 23l. 2s. 6d. in one year.

The learned Dr. Curt Sprengel, deſcribes, in the next article, two genera of plants which he, now, cultivates in the Botanic Garden at Halle. The one, the *Brotera Perſica*, belongs to the fourteenth claſs

in the Linnæan ſyſtem: the other, the *Muſtelia Eupatoria*, is referred to the nineteenth claſs.

The fourteenth eſſay is, by Mr. William Wood, on the hinges of Britiſh bivalve ſhells. Of theſe, it enumerates 33 ſpecies, under 13 different genera; minutely deſcribes the diverſities in the hinges; and adds ſeveral intereſting particulars in the economy of the living ſhell-fiſhes to which they reſpectively belong.

The next article, is a catalogue of the more rare plants found in the neighbourhood of Dover, by Mr. L. W. Dillwyn. It is copious; and corrects miſtakes by ſome former botaniſts, reſpecting the locality of certain plants.

Ten uncommon ſpecies of inſects, natives of New Holland, are, in the ſixteenth article, elaborately deſcribed by Dr. Schreibers of Vienna, from ſpecimens in the muſeum of M. Francillon.

The *Manura Superba*, a beautiful bird of New South Wales, remarkable, eſpecially in the male ſex, for a long ſhewy tail of ſixteen feathers, is next deſcribed by Major General Davies, from ſpecimens in his own poſſeſſion.

Dr. Joſeph Correa de Serra gives a good deſcription of the *Doryanthes*, a new genus of plants from New Holland, which belongs to the order *Monandria Hexagynia*, and is next akin to the *Agave*.

The nineteenth article is an elaborate treatiſe, by Mr. P. Huber, of Lauſanne, on the Humble-Bee, the *Bombinatrix* of Linnæus, the *Bourdon* of the French. Of theſe, 34 ſpecies had been imperfectly diſtinguiſhed and deſcribed by former naturaliſts. Mr. Kirby, in his excellent *Monographia Apum Angliæ*, makes us acquainted with many more. Mr. Huber here enumerates and particularly deſcribes only eight ſpecies; intending not to give a ſyſtematic catalogue, but only to ſhew, how the deſcriptions of theſe animals ought to be framed.—He diſtinguiſhes, in each ſpecies, a male, a female, and a working bee, without ſexual organs. He obſerves, that the colours of the humble-bee, and its hairs, are ſubject to changes by age, which have betrayed naturaliſts into miſtakes reſpecting the numbers of the ſpecies. He proceeds, next, to the moſt important part of his treatiſe, and relates, in detail, what he has obſerved to be the economy of the Humble-Bee.

Theſe inſects fix their habitations at the depth of one or two feet under ground. To theſe they enter by a paſſage which is, in ſome inſtances, pretty long and winding. The abode is a vaulted cavity, of which the width exceeds the height. Its floor is ſpread with leaves; and the wax-work is neatly depoſited upon leaves. Sometimes, the females are found in ſituations nearer the ſurface; but their abode in ſuch places ſeems to be by accident not natural. They lay their eggs in waxen cells. A ſmall worm or larva is produced from each egg, ſpins a ſmall ball of ſilk, is transformed to a nympha, and, in due time, ſtarts up an humble bee, and joins the reſt.

The nymphæ are for ſome time dormant, involved each within its ball of ſilk, and lying altogether in collections of theſe balls, piled

one

one over another, and covered, at the top, with wax. In the months of July, Auguſt, and September, the young females awake from the torpid nympha ſtate. Each female becomes the founder of a new colony, and the family which live with her are all her offspring.

In the hives of theſe bees are found three matters—pollen, honey, and wax. Mr. Huber found, by a ſeries of pleaſing experiments; that the pollen ſerves as food to the bees, but not as a material for the compoſition of wax; that the wax is formed from the ſaccharine part of the honey which the bees uſe for food; that it iſſues out between the ſcaly annuli of their bodies, immediately after they take the honey; that they then ſcrape it away with their feet, and afterwards uſe it in the ſtructure of cells to contain honey, and to receive the eggs of the female; that the female furniſhes more wax than the neutral working bee; and that the male bee makes, alſo, a proportion of wax.

In the month of June, the hive is found to contain only the impregnated female, the working bees which ſhe has already produced, and ſome ſtores which they have collected. With the aſſiſtance of the others, ſhe makes cells of wax, for the reception of new eggs.—She puts, in each cell, a layer of pollen, to nouriſh the larva when it ſhall come to life. Then, ſhe drops her eggs.

The depoſition of the eggs is, to the female, a taſk of no ſmall care and fatigue. She proportions the cell, ſo that its orifice may receive exactly the extremity of her body. She then fixes her ſting in the wax within the cell; and, with conſiderable effort, drops ſeven eggs, and then retires after cloſing up the cell.

Within four or five days a white larva or worm comes out of the egg. It feeds, for a time, on the pollen depoſited in the cell. When that begins to fail; the working-bees attend to the wants of the larvæ, and ſupply them from their own mouths, with a mixture of pollen and honey. The larvæ grow in ſize, as they advance to the ſtate of nymphæ. Their cells become too ſmall, and are burſt by their increaſing bulk. The working bees then find it neceſſary to fill up the rents with new wax. Thus are the whole cells enlarged, in a due proportion to the growth of their inhabitants. They begin their paſſage into the nympha ſtate, by ſpinning, each for itſelf, a cover of fine white ſilk. The working-bees take away the wax of the cells, and put it to other uſes. The nympha, after remaining for a certain time, torpid within its ball of ſilk; acquires the organization of a perfect humble-bee, tears an outlet for itſelf through the ſilk, and flies abroad, in ſearch of food.

The deſerted balls of ſilk are afterwards repaired by the working-bees, altered ſomewhat in form, and uſed as pots to hold the honey and pollen which they lay up for future food. The males and workers uſually periſh when the cold months come in. The young females prepare themſelves a new receſs, communicating with that of the whole hive, and there paſs their time in a torpid ſtate, till they are

awakened to new activity, by the genial heat of ſpring. Each of theſe females then becomes the parent of a new hive, and after ſhe has finiſhed her whole duties as a mother and the founder of a colony, dies, when ſhe is about one year old. The impregnation of the females takes place when they and the males have but juſt ariſen out of the torpid nympha ſtate. It is not till after a ſecond period of ſleep, that they are ready to bring forth with full prolific powers. Such are the principal facts which Mr. Huber learned from a long ſeries of obſervations, made upon humble-bees working under bell-glaſſes, and from an examination of their abodes under ground.

The next paper is by Dr. Smith. It names and deſcribes four New Holland plants, belonging to the natural order of the *Myrti*; the *Leptoſpermum Grandifolium*, the *Leptoſpermum Imbricatum*, the *Melaleuca Squarroſa*, and the *Eucalyptus Marginata*.

A ſecond letter from Sir H. C. Engléfield, relates ſeveral facts concerning the layers of nodules of flint, mixed with the calcareous ſtrata in the Iſle of Wight, which correſpond with thoſe mentioned in his former communication, and confirm the theory which he then ſuggeſted.

Thomas Flurly Forſter, Eſq. gives, in the twenty-ſecond paper, a good deſcription of the *Viola Concolor*, a new ſpecies, a native of North America. It is cultivated in the garden at Kew.

The *Cycas Revoluta*, a plant, a native of Japan, bore fruit for the firſt time in England, in the year 1799, in the garden of the Honourable and Right Reverend the Biſhop of Wincheſter, at Farnham Caſtle in Surrey. Dr. Smith and Mr. Sowerby went, at his Lordſhip's requeſt, to examine the fruit. It is here deſcribed by Dr. Smith.

The laſt paper is an elaborate deſcriptive enumeration of the ſpecies of the *Erica*, by Mr. R. A. Saliſbury.—By one of the few notices, introduced as extracts from the minute-book, we learn, that the late Dr. Pulteney bequeathed his muſeum of natural hiſtory, with 200l. ſtock 3 per cent. conſol. to this inſtitution.

We ſhall only add, and we cannot beſtow on ſuch a collection higher praiſe, that there is not one among theſe papers, which does not communicate ſomewhat before unknown, or, at leaſt, unrecorded, to enlarge the ſcience of Natural Hiſtory.

Introduction to four new Maps, or the four Quarters of the World, in their true Proportion and Poſition; dedicated by Permiſſion to the Right Hon. Sir Joſeph Banks, Bart. K. B. *one of his Majeſty's Moſt Honourable Privy Council, Preſident of the Royal Society, &c. &c. &c.* By Charles Grant, Viſcount de Vaux, Author of the Hiſtory of the Mauritius, &c. Tabart. 1802.

THE name of the Viſcount de Vaux is already very favourably known to the readers of the Antijacobin: we had occaſion two years ago to expreſs our approbation of his hiſtory of the Mauritius; and

and beſides our ſatisfaction with his literary production, he is entitled to our good wiſhes as a conſcientious and loyal emigrant, who prefers earning a ſubſiſtence by his labours in a foreign land, to the recovery of his eſtate, by meanly truckling to the horrid domination which now overwhelms his native country.

The object of the work which he now introduces to the public, is to make ſuch a change in the preſent geographical arrangements, as to conſtitute an exact diviſion of the world. It is obvious that the exiſting diſtribution is geometrically incorrect, and, in regard to meaſurement, very open to improvement. What has been called the four quarters of the world, received their names in a much earlier ſtage of diſcovery; and lands that have been recently found out, cannot with geometrical propriety be referred to any of the preſent diviſions. In conſidering this introduction we ſhall firſt give the ſubſtance of the author's own ideas and arguments, and afterwards conclude with ſome remarks.

According to his projected change, he thinks the diviſion of the globe, firſt, will be better proportioned, and more equal. Secondly, it will follow the chronological order of gradual population and diſcovery, and be more conformable to hiſtory. Thirdly, it will be in a preferable geographical order. New Holland, and the many other recent diſcoveries, conſtitute a portion of the world, which our author thinks ſhould have a name, and a proper deſignation on the ſurface of the globe, as it belongs not to any of the former diviſions, as it is more extenſive than Europe, and it compriſes really a full quarter of the globe. Shall it, together with its ſurrounding ſeas, be called the *fifth quarter* of the globe? This would be ridiculous. It would be no leſs ſo to increaſe, *at ſuch a degree*, the diſproportion, already eſtabliſhed, by adding all theſe new diſcoveries to one of the ancient quarters of the world, with which it has neither local nor hiſtorical connection. Our author proceeds to make ſome remarks on the ancient diviſions and names, and ſhews that the former aroſe from a very imperfect knowledge of the earth, and that the names were in a great degree accidental and arbitrary. To accommodate the diſtribution of the world to meaſurement, chronology, hiſtory, and phyſical geography, he propoſes his new diviſion, and has to ſuit that propoſition conſtructed four maps. The following are the outlines of his ſcheme.

Firſt, ſince, according to the book of Geneſis, the moſt ancient of hiſtories, the firſt man appeared in *Aſia*, that diviſion of the world is certainly to be conſidered as the *firſt* quarter. Second, as to the ſecond, *Europe*, although *Africa* diſputes antiquity with it, becauſe the north of the latter, *Egypt* and *Carthage*, has equal pretenſions in that reſpect with *Greece*, and the countries of the *Celts* and *Scythian*, yet the pretenſions of Africa muſt yield when civilization is taken into the queſtion; then *Europe* and *Africa*, together, ſhould form the *ſecond quarter* of the world. Third, *America* is, without doubt, the *third quarter*. Fourth, and the *great diſcoveries* in the South

South Sea, the *fourth*. In repreſenting the four quarters of the world our author informs us, that he has executed his plan on various principles and ſcales. "Firſt, he ſays, I have drawn the large maps on a ſcale of three feet diameter, in four hemiſpheres, as thoſe which accompany this introduction; containing conſequently 180 degrees of latitude and longitude. This projection has an advantage that former maps do not poſſeſs, in ſhewing round each quarter ſome part of the three others, which are repeated on purpoſe, to repreſent their reſpective ſituations; but the three relative ones in each map are ſhaded, in order to demonſtrate that they are only there as acceſſaries to the principal one." The ſecond is cylindrical, the third quadrangular, the fourth ſpherical, and the fifth on a column. To theſe maps is added a ſixth, on a ſcale of ſix inches diameter, four of which repreſenting the four quarters of the world, according to the projected diviſion, are inſerted in the introduction before us.

The project of the Viſcount de Vaux certainly merits the praiſe of ſcientific acuteneſs, and alſo of ingenuity; and it were much to be wiſhed that the adoption of ſuch alterations were practicable, conſiſtently with thoſe aſſociations and names which cuſtom has long ſanctioned, and which perhaps, inaccurate as they are, may ſufficiently ſuit moral and political convenience. To unite geometrical accuracy with the other purpoſes for which mankind attend to the diviſions of the world, and the reſpective names, is a very meritorious end, and the means perhaps as well ſuited as any that could be deviſed. But it unfortunately happens that men have a prejudice in favour of a ſyſtem to which they have been accuſtomed, merely becauſe they have been accuſtomed to it. We are ſo much uſed to the diviſions of Europe, Aſia, Africa, and America, that it will be difficult for ſcientific improvement to eradicate the effects of habit. It alſo unfortunately happens that a great number of thoſe who attend to geography, ſtudy it chiefly for commercial and political reaſons, with too little conſideration of ſcience. The preſent arrangement ſuch may conceive enable them to find the way to the places with which they wiſh an intercourſe of either merchandize or negotiation, and not enlarging their views to geological philoſophy, that is all they deſire; but as there are men of wider views, we truſt the encouragement which ſuch may afford the work, will prove adequate to the ability and exertions of the author.

Subjoined to this Introduction is a deſcription of the new Uranographia, a production of the ſame author, which appears to be well adapted for communicating the knowledge of the heavenly bodies. Towards the cloſe of this pamphlet there is a biographical memoir of the Viſcount de Vaux, with a conſiderable number of original letters that paſſed between him and various correſpondents of high rank and diſtinction. The ſubſcribers to his maps are chiefly perſons of the firſt eminence, and we truſt that the contributors will be numerous as well as ſelect. From propoſals inſerted at the end of the preſent work, we find that the Viſcounteſs de Vaux, (an Engliſh lady,)

lady,) and the Marquiſe de Lomerie, are opening a boarding ſchool for young ladies, on a plan of private education. We honour ſuch induſtry, the neceſſity of which is incurred by adherence to the beſt principles; and we believe every Anti-jacobin reader will regard thoſe two noble ladies, occupied in inſtructing youth, as much more honourably employed than if they were bowing at the ſhrine of upſtart greatneſs, and rendering homage to the widow of a money broker, the caſt off proſtitute of a regicide director, and the received wife of the Corſican uſurper.

POLITICS.

The Correſpondence between HIS MAJESTY, *the* PRINCE OF WALES, *the* DUKE OF YORK, *and Mr. Addington, on the Offer of Military Service, made by his Royal Highneſs the* PRINCE OF WALES. 8vo. Pp. 32. Miller. 1803.

DURING the whole courſe of our critical labours, we have never had any publication ſubmitted to our judgment, on which we have found leſs ſcope for its exerciſe, or greater difficulties, in the formation and deliverry of our ſentiments, than on the ſmall collection of letters now before us. It would be the height of preſumption in us to decide between *father* and *ſon*, that father our *preſent*, that ſon deſtined to be our *future*, SOVEREIGN. Our ſenſe of loyalty, the duty of allegiance, the reſpect which we owe to every branch of the illuſtrious family on the throne; a reſpect which we never ſhall violate, even in appearance, unleſs the ſuperior duties which religion and morals impoſe, ſhould require it; all combine to deter us from examining this correſpondence with a critical eye. Thus much, however, without a violation of any duty, without even the ſmalleſt breach of propriety, we may be allowed to ſay, that whatever his Majeſty's reaſons might be, for refuſing to comply with the requeſt of the Prince, they were no doubt ſubſtantial and good, for cloſe obſervation and long experience have convinced us that our Sovereign is, morally ſpeaking, as little diſpoſed to do any wrong, as, conſtitutionally ſpeaking, he is incapable of doing any wrong. On the other hand, it is certain that the Prince is placed in a very aukward ſituation; and that the truly patriotic ſpirit which pervades his letters, and the juſt ſenſe which he expreſſes of the duty of Princes, in theſe revolutionary times, are entitled to the praiſe and gratitude of that country, over which he is deſigned, by Providence, to reign.

The Parallel between England and Carthage, and between France and Rome, examined. By a Citizen of Dublin. 8vo. Pp. 48. 1s. 6d. Murray. 1803.

WITH great eloquence and ability, in a ſtyle at once chaſte and animated, and in a cloſe and connected chain of reaſoning and of facts, the author proves this preſumptuous parallel of our vain boaſting foes, to be a *parallel unparallelled*, or, rather, no parallel at all! With a maſterly hand, he exhibits a brief but ſatisfactory view of the cauſes which influenced the downfall of Carthage, and clearly proves that no ſuch cauſes exiſt in this country. He alſo ſhews the truth of what we have often aſſerted, that

modern

modern France, while ſhe apes all the vices of ancient Rome, is a perfect ſtranger to her virtues. In her vices, then, alone, and in her conduct to Great Britain, and to other ſtates, is the reſemblance between the two republics to be traced. This writer's arguments would ſuffer by abridgment, and therefore we muſt refer our readers to the book itſelf, which will amply repay the trouble of peruſal. One ſhort paſſage we ſhall extract. "Since the period of her revolution, ſhe (France) has advanced in the march of treachery with accelerated motion. By one ſingle decree of the National Aſſembly, ſhe broke down all thoſe ties by which ſhe was allied to the nations of Europe. She promiſed to the diſaffected in every country, whether they were rational or unwiſe, the aſſiſtance of France againſt thoſe governments to which ſhe was then allied by treaty." One obſervation only we ſhall offer on this ſubject. That decree was recognized, as a law of the republic, by the treaty of Amiens, and to this moment remains unrepealed!!!

Cursory Remarks on the State of Parties, &c. By a Near Obſerver. *Eighth Edition.* 8vo. Milliken, Dublin. 1803.

THE pains which have been taken by his Majeſty's miniſters to extend the circulation of this *Parasitical* pamphlet, have already carried it through eight editions in the different parts of the united empire. Of its merits, or rather, demerits, we have fully declared our opinion, ſubſtantiated by ſolid proofs; and though we have accuſed the writer of *wilful and deliberate falshood*, he has not had the courage to notice our charge, nor the honeſty to correct his ſtatement. Such conduct muſt effectually blaſt his character, as a writer, in the eſtimation of every honeſt and honourable man. And how any perſon, having any regard for religious or moral principle, can reconcile to his own conſcience his efforts to diſſeminate *falshood* in any ſhape, and for any purpoſe, we confeſs ourſelves wholly at a loſs to imagine! To the preſent Iriſh edition is prefixed a *Preface*, which contains a ſtrong mixture of truth and miſrepreſentation. Its object is to juſtify *Mr. Marsden* at the expence of *General Fox*, in reſpect of the inſurrection in July laſt; and if the facts here ſtated be correct, (and they agree with our own private information on the ſubject,) that juſtification is complete. The author aſſerts that there was a ſufficient force in Dublin either to prevent or to quell in an inſtant that inſurrection, if it had been called out;—but it was not called out. Reſpecting the *unconditional* promiſe of Mr. Pitt and his friends, to ſupport Mr. Addington, the writer of the Preface adopts the falſhood of the author of the pamphlet; and though he offer ſome juſt remarks on the receſſion of the late miniſters, his abuſe of them is alike illiberal and unjuſt.

Fitz-Albion's Letters to the Right Hon. William Pitt, and the Right Hon. Henry Addington, on the Subject of the Miniſterial Pamphlet, entitled, Cursory Remarks on the State of Parties, by a Near Observer, first published in the True Briton, and now re-published, revised, and corrected, with the Addition of Notes, &c. 8vo. Pp. 128. Miller. 1803.

"LE jour d'un nouveau regne *eſt* le jour des ingrats," is the very appropriate motto of theſe letters, which, we concur with the editor in thinking, as he expreſſes himſelf, in his well written *advertisement*, it is "an act of juſtice to the writer to reſcue from the common fate of newſpaper lucubrations."

lucubrations." With the ſentiments of that *advertiſement* we moſt heartily agree; the praiſe of Mr. Pitt is a mere tribute of juſtice; and the letters themſelves contain a ſeries of well-digeſted facts and incontrovertible arguments, utterly deſtructive of the flimſy ſophiſtry, and contemptible reaſoning of the *Near Observer*. The notes too, contain many pertinent and judicious obſervations. Thoſe relating to MR. TIERNEY, that *conſiſtent* gentleman, who has been transferred from the *chairs* of the Patriotic Societies for *radical reform* in the borough of Southwark, to the head of *two* corps of loyal volunteers, and to the office of *Treaſurer of his Majeſty's Navy*, and to the whig eleve of the virtuous *Lord Lansdowne*, the *enlightened* and *diſintereſted* ſeaman, who has been removed from the quarter-deck to the head of the Admiralty, are particularly worthy of attention. The note to page 184 we ſhall tranſcribe.

"The '*Curſory Remarks*' were not only circulated by the treaſury at home, but ſeveral copies were alſo tranſmitted by couriers to our foreign miniſters abroad. When MR. ADDINGTON was told that this publication had given offence, he obſerved, ſhaking his head, and putting on his moſt ſolemn countenance, that he thought it contained many things *highly improper*; he added, good man! that he had no idea who the author was. He might have been informed, by inquiring at the treaſury, that the author had been in his pay ever ſince he had held the office of Firſt Miniſter, and that he had thought the moſt acceptable ſervice he could render his employers, in return for his wages, was that of pouring forth daily abuſe upon MR. PITT, which he regularly did in the morning newſpaper moſt devoted to MR. ADDINGTON!!!"

If this be true, how happens it, that any man receives a ſalary from the treaſury, without the knowledge of the firſt Lord of the Treaſury? Such a thing, we confidently aſſert, never did or could happen under the adminiſtration of MR. PITT.

Subſtance of a Speech delivered by Lord Viſcount Caſtlereagh, in a Committee of the Houſe of Commons, upon the Army Eſtimates, on Friday, the 9th of December 1803. 8vo. PP. 22. 1s. 6. Ginger. 1803.

THE only thing worthy of notice in this ſpeech, is his Lordſhip's ſtatement of the preſent military force of the country, which, if it be correct, is a very ſatisfactory ſtatement indeed. The groſs force of the united kingdom is ſtated to amount to 700,000 men; regulars and militia 180,000; volunteers 410,000; ſea fencibles 25,000; and other troops not ſpecified 85,000. Of theſe, 495,000 are provided with arms; and 80,000 pikes have been diſtributed among the remainder. With ſuch a force as this, we have very little indeed to dread from any attacks of the enemy, if we be but true to ourſelves.

POETRY.

The Voyage Home from the Cape of Good Hope, with other Poems relating to the Cape, and Notes. By H. W. Tytler, M. D. 4to. PP. 74. 5s. Hatchard, London; Bell and Bradefute, Edinburgh. 1803.

THESE poems aſpire to no higher praiſe than what belongs to ſmoothneſs of verſification, and accuracy of deſcription. In eaſy verſe the bard deſcribes the events of his voyage, and the objects which attracted his notice.

notice. The ſmaller poems conſiſt of ſome elegiac ſtanzas, to the memory of a very young lady, which have no particular merit; an *epigram* of ſixteen lines, without a *point*, which might as well be called an ode, or any thing elſe; and twenty *extempore* verſes, on leaving Stoke. The book is dedicated to one of the moſt benevolent characters in the united kingdom, John Penn, Eſq.

Narrative Poems. By J. D'Iſraeli. 4to. Pp. 56. Murray. 1803.

THE firſt of theſe poems, which ſeems to be intended as a poetical preface, is entitled "*An Ode: The Poet to his Favourite Critic;*" which ode, not having the capacity to underſtand, we ſhall not have the preſumption to criticiſe. The poems are three in number: "The Carder and the Carrier;" "Cominge;" and, "A Tale addreſſed to a Sybarite." The two firſt of theſe have great merit, but the ſecond is the beſt. The ſtory of the firſt is ſimply this: A young carrier falls in love with a young carder, who returns his paſſion; an aſſignation is made in the retired part of a public garden, (the ſcene is in Florence,) where the lovers accordingly meet; the youth admiring the beautiful teeth of his miſtreſs,

——— while his ſparkling eyes wild fancy warms,
Aſks, What fine art that ivory beauty forms?
"She ſaid, (while modeſty her cheek ſuffuſed,)
For ſimple charms, may ſimple arts be uſed;
Cares for her teeth a maiden's thoughts engage;
Each morn I preſs them with a leaf of ſage.
"Beſide the laughing boy, a ſage-plant grew,
That in luxuriant growth its foliage threw;
He tried the verdant leaf with art to ſtrain;
The verdant leaf but yields a darker ſtain.
She caught the leaves, and with a geſture bland,
Played o'er his teeth her ſoft and ſportive hand."

But this ſage-leaf proved to be a plant pregnant with ſuch ſubtle poiſon, as to occaſion almoſt inſtant death. The youth expired in the arms of his miſtreſs, whoſe ſhrieks drew the company from the other parts of the garden to the ſpot where ſhe was; ſhe was accuſed of having killed the youth herſelf; but, regardleſs of the charge, and intent only on the fatal object before her, ſhe eagerly ſeized ſome leaves of the ſame plant, which ſhe ate, and, applying her lips to thoſe of her dead lover, expired. The ſtory is well told, and, in many parts of it, energy unites with harmony, to give peculiar effect to the lines. Thoſe we have quoted, be it obſerved, are the worſt in the poem.

The ſtory of *Cominge* is well known. That part of it which the bard has ſelected for the theme of his poem, is the beſt calculated for the diſplay of poetical ſkill; and it is certainly the moſt correct, and, at the ſame time, the moſt animated production of his muſe. The opening deſcription of the monaſtery of La Trappe, (where the ſcene lies,) is highly characteriſtic and poetical.

"'Twas where La Trappe had raiſed its ſavage ſeat,
Of grief and piety the laſt retreat;
And dark the rocks, and dark the foreſt lay,
And ſhrill the wind blew o'er the abbey grey,

Houſe

Houſe of remorſe, of penitence and care,
Its inmate grief, its architect deſpair!
" The ſhepherd from the ſtony paſture flies,
No muſic warbles in thoſe ſilent ſkies;
Where in the wilderneſs the cypreſs waves,
The pale-eyed votaries hover round their graves;
Silence and ſolitude perpetual reign,
Around the hermit-family of pain.
* * * * *
* * * * *
" Here bade COMINGE the world for ever cloſe;
Soothing his ſpirit with the dread repoſe,
He called it peace! While in the midnight prayer,
The bed of aſhes, and the cloth of hair,
Vainly his ſoul oblivion's charms would prove!
Alas! there's no oblivion in his love!
Around the altar's ſhade the exile trod;
The ſoul that loſt its miſtreſs, ſought its God."

We have read, in a collection of French heroic poems, a well-written epiſtle from the Abbé de Rançè, the founder of La Trappe, which we think worthy Mr. D'Iſraeli's attention. In ſuch an Engliſh dreſs as his muſe could give it, it could not fail to be intereſting. The laſt tale, addreſſed to a Sybarite, is deſultory, and, in point of compoſition and of intereſt, very far below its companions. There are ſome marks of careleſſneſs and inattention, even in the beſt of theſe poems, which, in ſo experienced a writer, are wholly inexcuſeable. We allude particularly to a few bad rhymes, and to the uſe of words, in ſituations where, to preſerve the metre of the verſe, it is neceſſary to lay the ſtreſs on the wrong ſyllable.

Britannicus to Buonaparté, an Heroic Epiſtle; with notes. By Henry Treſham, Eſq. R. A. 4to. Pp. 44. 4s. Hatchard. 1803.

" The liberty of the preſs," ſays Mr. Treſham, in his advertiſement, " is juſtly dear to every BRITISH ſubject." An humble attempt to ſupport that liberty conſtitutes the baſe of this performance; and, to ſay the truth, the ſuperſtructure which the poet has raiſed is not unworthy ſuch a foundation. He ſings the mighty atchievements of the mighty conſul, and remonſtrates with him, on the impropriety of deſcending ſo far beneath the character of the dictator of kings, and the ſovereign regulator of the fate of empires, as to interfere with the purſuits of every humble periodical writer.

" And what is PELTIER? Fated to endure
The heart-ſtruck pangs no ſuaſive ſkill can cure:
From ſoft endearments, ſweet affiance torn,
Down the full tide of regal ruin borne;
His drain'd exchequer yields no vaſt ſupplies,
Suborns no ſtatiſts, marſhals no allies,
Nor fleets, nor elements obey his nod,
PELTIER is neither NELSON nor a *God!*
The brindled monarch of the frighted plains,
The diſtant ſhout of impotence diſdains;
The towering eagle ſtoops not from the ſky,
Arm'd with Jove's thunder, to deſtroy a fly;

Then

Then why ſhould great BRIAREUS, where he ſtands,
Graſping at empire with ten thouſand hands,
Snatch precious moments from aſpiring toil,
To dull the flame of one poor poet's oil?

But, in a ſubſequent part, the poet anſwers this queſtion himſelf, and tells the Conſul *why*, for, ſpeaking of the *press*, he ſays,

" Yes—'tis a magic none but fools deſpiſe:"

As, therefore, he does not conſider the Conſul as a *fool*, he cannot be *surprized* at his wiſh to ſilence the preſs.

" Yet, truth's avenging delegate on high,
Guiding the dread artillery of the ſky,
Shall blaſt the Caitiff, ſtigmatize his name,
Mark him for endleſs obloquy and ſhame,
Who dared, and dares, in plenitude of might,
Prohibit man to ſpeak, or think, or write,
And, from the pinnacle of reaſon hurl'd,
Revile the FREEDOM that upholds the world."

The appearance of this ſpirited epiſtle corroborates our aſſertion reſpecting the benefit which the *press* has derived from the war, for the author tells us, that " Circumſtances prevented its completion and publicity, at a period when to have recriminated on the reviler of a FREE PRESS, the potent, though not the avowed, perſecutor of Mr. PELTIER, would have been attended with ſome riſk:" conſequently if " the hollow-armed truce," ſo ſtrangely miſnamed *a peace*, had continued, this poem would have been ſuppreſſed.

Armine and Elvira, a Legendary Tale. The ninth Edition, with other Poems. By Edmund Cartwright, M. A. Inſcribed to her Grace the Dutcheſs of Devonſhire. 12mo. PP. 132. Murray. 1803.

THE beautiful little poem of Armine and Elvira has been long known to the public, and not more known than admired; and it is to beſtow no ſmall praiſe on the other poems in this volume to ſay, that they are not unworthy to appear in its company. Among them is a tranſlation of a Swediſh Ode, by the Chevalier Edelcrantz; which, as no unfavourable ſpecimen of the genius of the northern bards, we ſhall lay before our readers, who are, in all probability, wholly unacquainted with Swediſh poetry.

" YOUTH and AGE: An Ode from the Swediſh of Chevalier Edelcrantz.

" Minion of happineſs! to day
'Tis yours in life's ſmooth path to ſtray,
While youth and health, twin ſiſters, bring
The bloomy progeny of ſpring,
A chaplet for your brow to weave,
While hope, that ſmiles but to deceive,
With ſportive pinion fans the air,
Nor lets you ſee the growing care.
The ſenſes on your dazzled ſight
Unlock the ſluices of delight,

Deluge

Deluge your heart with floods of joy,
Suſpecting not that they ſhall cloy.
Soon as the morning drinks the dew,
And flings around her roſeate hue,
For you the groves their ſweets prepare,
And new-blown roſes ſcent the air;
For you the groves their muſic breathe,
And form for you the feſtive wreath;
The flowing goblet to entwine,
Where of the rich Burgundian vine
The juice nectarious, ſparkling bright,
Invites you with its ruby light.
Now jocund mirth and ſong abound,
And tales of heroes now go round,
Thoſe heroes of the Swediſh name,
Whoſe deeds revived their country's fame;
Whoſe blood, profuſely flowing, dyed
With ſtreams of glory Finland's tide.
" Now love your bounding heart engages,
In every vein the tempeſt rages;
Reaſon in chains of dalliance bound,
Each ſenſe in ſweet delirium drown'd;
Claſp'd in the elyſium of her arms,
You revel on the fair one's charms;
Nor dream, while thus entranced you lie,
The roſe of pleaſure ere ſhall die!
Miſtaken youth! with quick decay
The roſe of pleaſure dies away!
An inſect of the ſummer hour,
You baſk upon a tranſient flower;
Faſt fall its leaves, they periſh all,
And with the falling leaf you fall!
Miſtaken youth! your dreams are o'er,
And exultation is no more.
As o'er the ſlumberer in the vale
Unnotic'd ſteals the paſſing gale,
So unperceived your moments ſlide,
Silent on wings of air they glide;
Days, months, and years, with hurried haſte
Paſs on, their very track untraced!
With equal ſpeed the pleaſures too
Their unremitting flight purſue.
In vain would you impede their pace,
And win them back to your embrace;
Mere unſubſtantial forms, alas!
Now only ſeen in memory's glaſs!
And even there how ſoon they fade
As Time's dark wings extend their ſhade!
Ah now, what pangs your boſom ſhare!
See Pain, and Grief, and Want, and Care,
Anxiety, that gnaws the heart,
And Self-Reproach's burning ſmart,

And wild unſatisfied Deſire,
All, all againſt your peace conſpire!
Time on your locks his ſnow has ſpread
The roſes on your cheeks are dead,
There Sorrow digs, with hand ſevere,
A furrow for the falling tear!

" Unthinking ſorrowers, ceaſe to mourn!
Tho' late, Reflection may return,
Reaſon again reſume her ſeat,
Calm Wiſdom from her ſtill retreat
Once more her precepts may impart,
And Friendſhip hold you to her heart!
Its foliage ſcatter'd by the wind,
Yet on the tree remains behind
Autumnal fruit, that ſhall adorn
The leafleſs branches tempeſt-torn."

If the original of this ode be more beautiful than the tranſlation, it muſt have very great merit indeed.

We ſhall extract two of Mr. Cartwright's ſmaller pieces, viz.—" *A Sonnet on a Libertine Friend*;" and an " *Inſcription for a Buſt of Francis late Duke of Bedford.*"

SONNET.

" AH Friend! no longer with thyſelf at ſtrife,
Time, health, and happineſs, and fortune waſte!
Form'd for domeſtic hours and ſocial life,
Graſp not the bliſs that palls upon the taſte,

" And dies—vile intercourſe of harlots vile!
Be thine the joys that Reaſon may approve,
By Virtue heighten'd; ſweet is Virtue's ſmile!
Sweet the endearments of connubial love!

" In vain I counſel, vainly I implore—
The varied banquet ſtill thy partial theme!
Miſtaken Friend! what can the maniac more?
He, parch'd with thirſt, and robb'd of Reaſon's beam,
Spurns the pure nectar of the lucid ſtream,
To quaff the drainage of the common ſhore."

There ſpoke the *Clergyman*; now ſpeaks the *Friend*,

INSCRIPTION.

" By days and years alone if life we ſcan,
BEDFORD, how ſhort was thy contracted ſpan!
And yet, if meaſured by thy virtuous deeds,
Thy ſpan, tho' ſhort, a Patriarch's age exceeds!

" That life was thine which dignifies high birth:
Its brilliant courſe proclaim'd thy matchleſs worth;
Its crowded ſpace thy energy of mind;
Its toils and cares thy love of human kind.

" With

" With kindred chiefs enroll'd, thy patriot name
Shall ſtand recorded in the liſts of fame;
While future RUSSELS, in the generous ſtriſe
Of virtuous ardour, emulate thy life!"

On this pair of portraits, if they were really meant for *a pair*, we ſhall only take the liberty of obſerving to the painter, that GRATITUDE is an *amiable feeling*; but that TRUTH is an *imperious duty*. The motto of the former may be De mortuis nil niſi *bonum*; but that of the latter is, De mortuis nil niſi *verum*. With this remark we conclude our comments on a volume which cannot fail to impart great pleaſure to all lovers of genuine poetry.

The Suicide; with other Poems. By the Rev. Charles Wickſted Ethelſton, M.A. Rector of Worthenbury. 12mo. PP. 150. Cadell and Davies. 1803.

THIS volume contains, 1. *The Suicide*; 2. *Howard*; 3. *The Old Man and his ruined Daughter*; 4. *On leaving Maria, Anacreontic*; 5. *The Kiſs to Maria, Anacreontic*; 6. *Monody*; 7. *Elegy written under a deep Impreſſion of Melancholy*; 8. *A Pindaric Ode to the Genius of Britain.* The firſt poem is in blank verſe, and, not poſſeſſing thoſe peculiar beauties which are eſſentially neceſſary to render *two and forty* pages of blank verſe intereſting to a poetical reader, it appears tedious, notwithſtanding the moral is unexceptionably good, and many of the remarks are highly excellent. We cannot but lament that it was not written in rhime. The ſecond poem, which is a panegyric on *Howard*, generally called *the benevolent*, is written with fire and with feeling. We cannot, however, but think that a better ſubject might have been choſen for his verſe; for, without ſeeking to detract from the merits of the late Mr. Howard, we cannot but view with a ſuſpicious eye that ſingular ſpecies of philanthropy, which ſelects for its principal objects the votaries of vice; and which ſeems more anxious to impart comfort to the dungeon of crime, than to ſpeak peace to the cottage of innocence. It is not neceſſary here to enter into an inveſtigation of this ſubject; we mean only to ſuggeſt, that to give a wrong direction to the beſt impulſes of the human heart, is frequently to convert a ſource of good into a mine of evil!

The beſt of theſe poems is "The Old Man and his ruined Daughter," a pathetic ſtory, which we would willingly tranſcribe, did not its length forbid it. A vein of melancholy runs through the whole of them, the cauſe of which is plainly perceptible, and at once extorts ſympathy, and commands reſpect.

Petrarca; a Selection of Sonnets from various Authors. With an Introductory Diſſertation on the Origin and Structure of the Sonnet. 12mo. PP. 228. 7s. 6d. C. and R. Baldwin. 1803.

ALL perſons who are fond of this ſpecies of compoſition, will feel highly indebted to Mr. George Henderſon, for having brought into the compaſs of one ſmall, but elegant, volume, nearly 200 of the best Sonnets in our language. The taſk of ſelection, amidſt ſuch a variety of beauties, would be extremely difficult; we ſhall therefore make *originality*, not *merit*, our criterion; and tranſcribe three Sonnets, which are now publiſhed for the firſt time. Two of them are by Mr. Crowe.

" TO PETRARCH.

" Oh! for that ſhell, whoſe melancholy ſound
Heard in Valcluſa, by the lucid ſtream
Of laurel-ſhaded Sorga, ſpread the theme,
Fair Laura and her ſcorn, to all around,
High-built Avignon; and the rocky mound
That banks the impetuous Rhone; and like a ſtream
From ſome rich incenſe riſing, to the extreme
Of deſolate Heſperia, did rebound,
And gently waked the MUSES—So might I
Studious of ſong like thee; and ah! too like
In ſad complaint of ill-requited love!
So might I, hopeleſs now, have power to ſtrike
Such notes as lovers' tears ſhould ſanctify,
And cold FIDELE's melting ſighs approve."

" THE DELUSIONS OF A LOVER'S HOPE.

" Ah! where is hid, if ſtill it may ſurvive
The canker'd tooth of age and time's deſpight,
Ah! where is hid that orb of glaſs ſo bright,
That MERLIN for King RYANCE did contrive?
That wond'rous magic orb, wherein did live,
Or ever time had brought them into light,
The form of things unborn; which to the ſight
His high enchanted power would ſtrangely give;
For HOPE, with counterfeit of this true glaſs,
Doth ſo beguile the lover's eaſy mind,
Still turning it to FANCY's idiot eye,
That REASON's ſelf forgets her Majeſty
To join the gaze; till the fond phantoms paſs,
And grief and ſtern repentance riſe behind."

ANONYMOUS.

" High meed of honourable toil, fair fame!
The guide and guardian of the noble mind,
Still round the warrior's duſty temples bind
The laureat wreath, and light the lambent flame;
If letter'd merit call, attend the ſage,
The boaſt of Science, and the friend of truth,
Feed the warm fancy of poetic youth,
And write their names on thy immortal page.
More dear obſcurity to me—I love
The ſober ſilent ſhade; the hermit cell,
Where by calm ſolitude is pain beguil'd;
And the lone tenant of the hallow'd grove,
Soothing the fond, weak heart, that lov'd too well,
May mourn SELINA's loſs, in accents wild!"

This laſt is one of the beſt ſonnets in the whole collection. It unites elegance with ſimplicity; the thoughts are natural, and the expreſſion is harmonious. The book is divided into three parts; 1. Sonnets amatory; 2. Sonnets

2. Sonnets elegiac; 3. Sonnets deſcriptive; and each part has a plate, both the deſign and execution of which are entitled to great praiſe. Prefixed to the volume, are a Dedication to the Ducheſs of Devonſhire, and a Diſſertation on the Sonnet, in which the Author has traced its origin and progreſs, and exhibited the ſentiments of the beſt critics reſpecting it.

John and Dame; or the Loyal Cottagers. By Mr. Pratt. Fourth Edition. 12mo. Pp. 24. 4d. or 3s. 6d. per dozen. Phillips. 1803.

THIS is a neat little loyal effuſion, in the ballad ſtyle, and well calculated for general circulation.

Society, a Poem in two parts, with other Poems. By James Kenny. Small 8vo. Pp. 172. Longman and Rees. 1803.

THIS is one of the moſt "*flat and unprofitable*" volumes that has for a long time fallen under our cognizance. It is wholly deſtitute of poetical merit, and exhibits neither incident, ſentiment, nor moral. We ſhould at all times experience a greater portion of pleaſure in the drearieſt cells of ſolitude, than in the "*Society*" of ſuch a bard.

DIVINITY.

A Charge delivered to the Clergy of the Dioceſe of Rocheſter, at the primary Viſitation of Thomas, Lord Biſhop of Rocheſter. 4to. Pp. 24. Payne. 1803.

IT muſt afford the greateſt pleaſure to every ſincere friend of our religious eſtabliſhment, to ſee the attention of our Prelates directed to a danger, which, operating not ſlowly but rapidly, not ſecretly only but openly alſo, threatens, by every ſpecies and mode of deſtruction, to level the venerable fabric with the duſt;—our readers muſt be aware, that we allude to the rapid growth of *ſchiſm*, as well *within* the Church as out of it. We quoted, in our laſt number, ſome excellent reflections on this ſubject, from the Charge of the Biſhop of Oxford; and we have infinite ſatisfaction in finding our ſentiments farther confirmed by the very learned and truly-amiable prelate, whoſe firſt Charge to the Clergy of his dioceſe is now before us. After paying a tribute of juſtice to his learned and zealous predeceſſor, he takes a brief view of the preſent ſtate of things, and of the duties which he and his clergy have to perform. He truly obſerves, that the abominable principles, which were ſo induſtriouſly circulated during the laſt war, are ſtill afloat. "The ſame anti-chriſtian ſpirit, by whoſe machinations the fabric of ſo many ancient kingdoms has been diſſolved, their altars overthrown, their clergy diſpoſſeſſed or deſtroyed; which, together with the annihilation of religion (the object of its peculiar hoſtility), has effected a diſſolution of every bond of ſociety, the extinction of every good principle, every relative duty; which, wherever its baneful influence prevails, has brought miſery home to the door of every individual. This ſpirit is now again at work, and aſpires at this moment to crown its deſolation, by the deſtruction of the only nation, whoſe free ſpirit, the offſpring of its free

government; whoſe magnanimity, an inheritance which it dearly cheriſhes; whoſe reſources, the reward of induſtry and good faith; have hitherto oppoſed every effectual reſiſtance to its aggreſſion."

After this general view, his Lordſhip proceeds to conſider the preſent ſtate of religion; in reſpect of which he laments the exiſtence of two prevalent evils, of a very different nature, though not ſo remote from each other as ſuperficial obſervers are apt to imagine;—viz. Infidelity and Enthuſiaſm. His Lordſhip's obſervations on this ſubject are too much in uniſon with our ſentiments to be omitted here.

"Who is there among us, who has not, at ſome time been inſulted by the ſneers of the practical unbeliever? Who knows not that the peſtilential writings, which ſome years ſince were conveyed with a malignant induſtry into the ſhop and the cottage, have not even yet entirely loſt their effect? Who is there but can bear teſtimony to the growing combinations of enthuſiaſm, and the labour which is exerted to unſettle the minds of the lower claſſes, and to withdraw them from the ſober and ſalutary inſtruction of their lawfully appointed miniſters? I need not obſerve, that it is at all times your duty to apply yourſelves to put the former in the right way, and to bring back the latter to their ſenſes: but in this moment of danger, when unanimity and public ſpirit are ſo peculiarly required, it is of immenſe importance that they ſhould be reclaimed. My reaſons, which ought not to be diſſembled are theſe: that the one, having no foundation of good principle, are the eaſy proſelytes to every evil deſign; the other, becauſe they act under a miſtaken one, are liable to be carried away, unintentionally, they know not whither. Of the two, I conſider the enthuſiaſt to be moſt expoſed to ſuch perverſion. The ſtupid infidel, though unmindful of better objects, yet well knows ſo to eſtimate his temporal poſſeſſions, that, in proportion to what he has at ſtake, he will be unwilling to run the riſque of what may deprive him of it; but zeal, ſuch as I here allude to, is blind and ungovernable; it follows, without conſideration, the direction which is given to it; it purſues a headlong courſe, unreſtrained by any reaſonable or prudential motives whatever. I am far from intending to aſſert, that either of them are actually under ſuch evil influence as I ſuppoſe them capable of receiving; I mean only that they, of all men, are moſt open to ſuch influence; and that our inveterate enemy, in purſuit of that great object which he has now unreſervedly diſcloſed, will not fail, ſhould it be in his power, to attend to perſons, who, from their vices or deluſions, may be converted into fit inſtruments of his deſigns."

Then follow ſome moſt admirable admonitions to the clergy reſpecting their own conduct, on the important points of *dreſs*, *manners*, *amuſements*, and *the mode of performing divine ſervice*. He particularly cautions them againſt placing too high a value on *ſermons* in preference to the *liturgy*; he duly appreciates the former, but he adds, "I do aſſert, that they are not to be put in competition with, much leſs exalted above, that more ſacred and ſpiritual part of the church ſervice, which brings the Chriſtian in prayer and ſupplication into the preſence of his God. This poſition will not be directly denied; but that ſuch preference is in effect given, and not always without ſolicitation, many of you have perhaps to lament, who have witneſſed the wanderings of your people, not to conventicles and to places of profeſſed diſſent, but to other churches of the Eſtabliſhment, where pulpit allurements are held forth gratifying to warm imaginations and to itching ears."

Never

Never ſurely was advice better timed, for never was the evil here deplored more prevalent than at preſent, and never was evil ſo little underſtood, for it is an error but too common, that ſo that a man goes to church, it ſignifies not a ſtraw to *what* church he goes; people, in general, not conſidering that there is a paſtor who is ſpecially entruſted, by the only competent authority, with the care of their ſouls, and on whom, therefore, it is their bounden duty to attend. On the *goſpel-preachers*, as they arrogantly and inſolently term themſelves, who thus draw the people from the ſtrait line of their duty, the learned Prelate thus forcibly, and yet temperately comments:

"I allude to a deſcription of perſons, newly ariſen within the pale of the church, who ſtand forward under the title of Evangelical or Goſpel Preachers. In ſtating to you my ſentiments on the ſubject matter of your diſcourſes from the pulpit, it is impoſſible to avoid ſome more particular reference to theſe men.

"I give them credit for their piety, and their zeal for the revival and maintenance of pure and vital religion; but I muſt put in my claim for the ſame return from them towards us. Who is there among us, who has not zealouſly at heart the furtherance of this primary object of all our labours? Who does not lament, and anxiously ſtudy to reform, the indifference, the lukewarmneſs, the negligence of all ſpiritual concerns, which, in ſome inſtance or other, every day's obſervation preſents to us?

"I believe them too to be ſincere; and yet I cannot abſtain from wiſhing to ſee ſome other proof of their ſincerity, than their aſſumption of an excluſive diſtinction, amounting to a breach of unity, almoſt to diſſent from the other members of the church, and their ſubſequent endeavours to ſupport that diſtinction, by what I cannot but conſider as an imputation on the honeſty and conſcience of their brethren. From interpretations which they affix to ſome of the doctrines of the church, as laid down in the thirty-nine articles, they aſſert, that they alone maintain them in their proper and legitimate ſenſe, and that we, in declining to join them in ſuch ſenſe and interpretation, are guilty of a breach of that ſolemn obligation to which our ſubſcription binds us. Their aſſertion, however, is to be controverted, and it has been ſucceſsfully controverted, by ſome of our learned brethren, who have felt a juſt indignation at being denounced by ſuch a judgment. Their charity and candour may alſo well be queſtioned, who, on queſtions of the moſt curious and difficult and abſtruſe nature, which for centuries have involved the Chriſtian world in unavailing diſputation, on queſtions propoſed expreſsly in theſe very articles in terms capable of meeting the ſentiments of the parties who at the time were at iſſue on theſe conteſted points, make no allowance for that freedom of opinion which they themſelves aſſume, but decide peremptorily and dogmatically, as if they alone were out of the reach of error, and ſuperior to the frailties and imperfections of the human mind."

It is a common charge preferred againſt the regular clergy by theſe enthuſiaſts and by ſectaries of every denomination, that their ſermons are nothing more than *moral eſſays*, and if they do not roundly aſſert, they at leaſt very plainly inſinuate, that morals have nothing to do with religion. The *Biſhop of Rocheſter* however expoſes the folly and the danger of this prepoſterous doctrine.

"My brethren, it is my opinion, that pure and vital religion is not beſt promoted by entangling the plain intellects of your reſpective congrega-

tions, in diſcuſſions on theſe nice and controverted queſtions; they are by no means calculated to diſperſe the gloom of infidelity, though they may tend to confirm the wayward pretenſions of enthuſiaſm. I exhort you to preach the pure and unadultered doctrines of the goſpel, plainly, ſoberly, and intelligibly, that men, by the faith and practice of them, may work out their ſalvation with fear and trembling, in patient hope, and undiſſembled repentance; to be careful that, in explaining the nature and extent of the faith which we profeſs, the benefits of our bleſſed Redeemer's ſacrifice, the comfortable promiſe of his aſſiſting ſpirit, the co-operation of his grace with our imperfect endeavours, you uſe terms which cannot miſlead, and much leſs perplex. I exhort you to urge and preſs upon their hearts and conſciences the great duties of morality, as ſanctioned by the goſpel, fearleſs of the opprobrium of being branded for ſo doing with contemptuous cenſures. Well may you ſubmit to them, as they have been induſtriouſly heaped on ſome of the brighteſt luminaries of our church; men who adorned it while living, and though dead ſtill ſpeak profitably to it in their works. Look to the preaching of our bleſſed Lord himſelf, to his ſermon on the mount, his parables: Who ſhall ſay that you do not well, in reſorting to this abundant treaſure of moral duty? Would they liſten to me, I would adviſe thoſe who cenſure us, to make more uſe of them than they do. It would certainly tend to the more ſubſtantial edification and amendment of their followers. Above all, I dehort you from encouraging your flocks to truſt to experiences, to ſenſible impreſſions, to immediate illuminations; they lead to error, they inſpire preſumptuous confidence, they engender aſſurances, which I tremble to think that any ſinful man, feeble and imperfect as he is, unprofitable after his beſt ſervices, can dare to entertain. Theſe experiences are made, with the perſons whom I now notice, the teſt of the ſpiritual progreſs, and the final election, of their diſciples; their worthineſs is meaſured by this ſtandard; and I therefore cannot but obſerve upon the cautious and ſtudied obſcurity under which an apologiſt of theirs has thought fit, among other reſerves, to veil this leading feature of the ſyſtem. After the moſt accurate, and I will ſay the moſt candid, attention which I have been able to beſtow on this part of his work, I have always left it with an impreſſion that much was diſguiſed and untold, and I never could bring the profeſſions which I met with, into any agreement with the practice which I know to be founded upon them."

We now leave theſe "True Churchmen," as they preſumptuouſly and moſt inſolently call themſelves, to reflect ſeriouſly on this ſolemn opinion of a moſt ſound and moſt learned Prelate;—and the "*Chriſtian Obſerver*" to digeſt, as well as he can, this proper correction of his great and renowned champion.

In the ſubſequent part of his charge, the Biſhop points out the extreme importance of clerical reſidence; explains to his Clergy the leading features of the New Reſidence Act, and expreſſes his determination of enforcing its proviſions according to its true meaning and intent. On all theſe points, and indeed on every point which he has undertaken to diſcuſs, the Biſhop has expreſſed himſelf with eloquence, perſpicuity, and vigour;—and a charge, containing more pure doctrine, more ſound principles, and more ſalutary advice, we never have peruſed.

A Sermon

A Sermon, delivered in South Lambeth Chapel, Surrey, upon June 19, 1803; *being the day upon which he resigned his appointment of Minister of that Chapel.* By Laurence Gardner, M. A. late Fellow of St. John's College, Cambridge, and Rector of the Second Portion of Weltbury, Salop. 8vo. Pp. 24. Eddowes, Shrewsbury.

THIS is a pious and affectionate farewell to his congregation, from as sound and zealous a minister as any the Christian Church can boast. He adopts, as his text, the words of St. Paul, addressed, on a similar occasion, to the Christians of Lesser Asia; and, in imitation of the Apostle, takes a brief review of the doctrines which he has enforced, and the duties he has inculcated, during his ministry. For the truth of this recapitulation, we, who know him well, can vouch. He suffered no opportunity to escape him of labouring with advantage in the vineyard of Christ; and his efforts were incessantly directed to render his hearers good Christians, good subjects, and good men. After clearly stating his own creed, and the doctrines which he professed to believe, he adds,

"Feeling, as I have constantly done, how much the right and proper interpretation of these doctrines has been perverted, and what encroachments have been made, and are still daily making, by the two most violent and dangerous enemies of the Christian Church, I mean the Socinian and the Calvinistic enthusiasts, I trust I have not been wanting in continually cautioning and guarding you against the fatal errors of those opinions. I consider them by far the most considerable of any now prevalent in this country; and to them, therefore, more especially I have directed my attention and arguments. I have endeavoured likewise to rescue those passages of Scripture, upon which they chiefly pretend to rest for a support of their opinions, from those false glosses and that perverted interpretation they are continually fastening upon them. And whenever proper occasions and opportunities have occurred, I have not neglected to point out, and to combat those other erroneous doctrines which other sectarists have endeavoured to obtrude upon the Church. So that in anxious and earnest intention at least, I have laboured to preserve the *faith*, pure and inviolate, *which was once delivered to the saints*, and with all the energy in my power to recommend it to your acceptance and adoption."

The closing exhortations and imprecations are conceived and expressed in the true spirit of Christian fervour and brotherly love. The heart evidently dictated what the pen wrote, and the tongue uttered. The whole discourse is highly impressive, and well adapted to the occasion on which it was delivered.

A Sermon, preached on the Fast-day, October 19, 1803, *at the Parish-Church of Allhallows Barking, Tower-Street.* By the Rev. Henry White, A. M. Curate. Published by desire of the Congregation. 4to. Pp. 28. 2s. Hampton, Towerhill.

FROM the 15th verse of the 20th chapter of the second book of Chronicles, the preacher takes occasion to draw a parallel between this country and Judah, between Jehoshaphat and George. This parallel he pursues in an impressive strain of eloquence, and in a manner interesting to the feelings and convincing to the understanding. As a specimen of his style and mode of reasoning on this point, we shall exhibit the following specimen.

"In

"In the firſt verſe of the chapter whence my text is taken, we find a formidable invaſion projected and begun againſt Jehoſhaphat's kingdom, by the Moabites and Ammonites, and *others* their allies, who came from the land *beyond the ſea*, for the purpoſe of plundering and dividing the king's territory among them. The injuſtice of the attack, and the baſe motives that ſuggeſted it, are ſufficiently apparent; for excepting that Jehoſhaphat and his people were rich and happy, there ſeems to have been no cauſe whatever given by him to provoke their aggreſſion. This injuſtice alſo was greatly aggravated by the ingratitude of the ten tribes, who, after having, through the means of his aſſiſtance, recovered the poſſeſſion of one of their capital cities, Ramoth-Gilead, not only permitted the invading army to paſs through their borders, but ſtrengthened it with their own forces, and united in the ſcheme of invaſion.

"It is impoſſible * to read this part of the narrative without perceiving the affinity which it bears to our own caſe, in the unprovoked malignity of a foe, the declared objects of whoſe deſtructive ambition are ſlaughter, violation, and rapine; the firſt to ſatisfy his own hitherto diſappointed fury; the ſecond to gratify the horrid brutality of the wolves he brings with him; and the laſt to feed their voracious appetite for plunder, leſt they ſhould turn upon their keeper: and may we not trace in the deceitful ſyſtem purſued by the former allies of Jehoſhaphat, the treacherous deſertion, the unjuſtifiable and impolitic hoſtility of a people who owe ſo much of their greatneſs they once enjoyed to our generous aid, and their preſent wretchedneſs to their own baſeneſs †; who now ſeek to plunge their ſword in the very boſom that has ſo often bared itſelf in their defence, blindly haſtening to complete their miſery and ingratitude by venturing their lot with him whoſe deſperation has ſtaked even his power to retain what he has ſo unjuſtly ſeized, upon a ſingle caſt. But to thoſe whoſe meaſures are taken in pious ſtedfaſtneſs and honourable integrity, it is ever more ſatisfactory to be the object than the cauſe of injury, and to meet rather than deviſe it. May ſuch be our ſolace, for we know that GOD *helpeth them to right that ſuffer wrong. He hath prepared the inſtruments of death, and ordained his arrows againſt the perſecutors.* With this conſoling conviction Jehoſhaphat

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"* Injuſtice was ever the ſame in principle; its pleas always alike indefenſible, and its deeds equally abominable. That reſtleſs propenſity to evil action which man, as heir of Adam's guilt, inherits with his nature, when neither reſtrained by reaſon nor diminiſhed by religion, is ever preſenting to the world ſimilar inſtances of depravity of diſpoſition and atrocity of conduct: and hence it is that we are enabled to aſſimilate this inſtance of the invaſion of Judah 896 years before Chriſt, with that which is now meditated againſt us 1803 years after; the oppreſſion in both bears the ſame character, and the motives for both are equally iniquitous. But in the mean while the pious Chriſtian ſuffers not himſelf to forego his truſt in GOD, for in HIM he beholds the eternal JUST ONE, *the ſame to-day, yeſterday, and for ever*, the great I AM of power and righteouſneſs. *In him his ſoul truſteth, and under the ſhadow of his wings ſhall be his refuge, until this tyranny be overpaſt.*—Ps. lvii. 1.

"† It is unneceſſary for me to uſurp the politician's province, and demonſtrate the truth of this poſition, ſo ſtrongly evidenced in the weak and unworthy conduct of our former allies the Dutch."

inſtantly

inſtantly made preparations to meet the invaders *. But becauſe he well knew that *no King is ſaved by the multitude of an hoſt*; and that war, wherever its calamities prevailed, was one of thoſe ſcourges which the Almighty makes uſe of to chaſtiſe the nations of the earth, he *feared* when he heard the tidings; not that he feared to encounter thoſe who were coming againſt him, but he feared the judgments of the Lord."

Throughout his diſcourſe Mr. White diſplays an evident anxiety not to advance a ſingle poſition without quoting ſome paſſage of Scripture in ſupport of it; whence we infer, that his pulpit has ſometimes been filled by one of thoſe ſelf-called *evangelical* preachers, who aſſert that none preach the *Goſpel* but themſelves †. The practice, however, without any reference to its ſuppoſed cauſe in the preſent inſtance, is highly praiſe-worthy. Several pertinent and ſenſible notes have been added to the ſermon; one of which, exhibiting a contraſt between our lawful Sovereign and the uſurper of the throne of the Bourbons, we ſhall extract.

" How ſtriking is the contraſt between the actuating motives that diſtinguiſh our beloved King's humble ſupplications for the mercy and aid of his God, and thoſe with which the crafty foe has proudly preſumed to claim the countenance of Heaven! How widely does that uniform and fervent piety, which characteriſes the godly exerciſes of him whom we love to obey, differ from thoſe deſultory ſtarts of outward obſervance of religious ordinances, with which the tyrant of the French ſo ſolemnly deludes that infatuated people into a perſuaſion that the religion of their fathers is reſtored! But, can he, who boaſts the all-powerful prevalence of his *genius*, his unlimited confidence in favourable chances: can he who denied his Saviour, and afterwards wept (not in penitence for his crime, as did that apoſtle, whoſe pretended ſucceſſor he has robbed of all his temporal heritage, but) in mortified pride at the diſappointment of his ambitious ſchemes: can he,

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" * He had a ſtanding army of upwards of a million armed men *ready prepared for war, beſides thoſe whom he had put in the fenced cities throughout all Judah*: this force, however, was weakened by the battle before Ramoth-Gilead, and it is reaſonably to be inferred that the invaders preſumed upon this circumſtance."

† This was one of the churches at which that *itinerant ſchismatic*, Dr. HAWKER of Plymouth, on his *experimental* excurſion, during the laſt ſummer, was allowed, to the ſhame of the *Vicar* be it ſpoken, to exhibit his empirical talents. On this occaſion, the Church, to the utter diſgrace of the Churchwardens, preſented a ſcene of confuſion, tumult, and diſorder, very nearly reſembling the appearance of a theatre, on the firſt night of a new performance. The ſermon was *extempore*, and ſuch as might naturally be expected from a man who could leave his own flock to viſit other folds, or rather, to run about the country like a mountebank. Such ſcenes as theſe, which are diſgraceful to the clerical character, and have a ſtrong tendency to render religion an object of ridicule, ought to be prevented by the ſtrong arm of power, if they cannot be ſtopped by the gentle voice of perſuaſion. Dr. *Hawker* and the *Hottentots* have an equal claim to the gratitude of ſchiſmatics; the former, in ſummer, filled the Churches, and the latter, in winter, the Meeting-houſes;—both producing the ſame effect, the promotion of *enthuſiasm*, and the encouragement of *ſchism!!!*

REV.

who,

who, by a cold edict of political craft, degraded to the deſpicable level of a liberty that tolerates the groſſeſt violations of every law, human and divine, the neceſſity *for* a God: can he, who, to the ambition and artifice of Satan, adds the avarice and treachery of Judas, the hypocriſy of Pilate, the mockery of the High Prieſts, the ſanguinary vengeance of the Jewiſh murderers of the JUST ONE: can he *love our Lord Jeſus Chriſt in ſincerity:* can he be actuated by that *fear of the Lord* which leads men *to ſerve him in ſincerity and truth?* Nature, revelation, and humanity, alike reject the fraud."

This ſermon is, throughout, ſound in doctrine, and eloquent in language.

An Exhortation to the due obſervance of the approaching National Faſt, in an Address from a Miniſter to his Pariſhioners. By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire. 8vo. Pp. 16. 6d. Spragg. 1803.

IN this ſtrong, ſenſible, and devout exhortation to his pariſhioners, Mr. Pearſon conſiders how far religion and politics are related, and to what extent it is allowable to render politics the ſubject of a diſcourſe from the pulpit. The diſtinction which he draws in his diſcuſſion of the ſubject is juſt; and his inference, being founded on ſcriptural authority, is not to be ſhaken. In preſſing the neceſſity of enforcing, from the pulpit, the obſervance of political duties, he obſerves, "It would be eaſy to allege the command of the inſpired apoſtle St. Paul, to his beloved Titus; a command, which, through him, was intended to be given to every ſucceeding paſtor of the Chriſtian church: 'Put them in mind,' ſays he, 'to be ſubject to principalities, and powers, to obey Magiſtrates, to be ready to every good work.' After this, will any one ſay, that it belongs not to the miniſter of religion to addreſs his hearers on the ſubject of thoſe duties, which they owe to their king and country? To inſtruct and animate them, as occaſions offer, in the faithful and conſcientious diſcharge of all ſuch duties, whether 'owing to the King as ſupreme, or unto inferior magiſtates, as unto thoſe who are appointed by him for the puniſhment of evil doers, and for the praiſe of them that do well:' And to urge them, in the words of the ſame apoſtle, 'to render to all their dues; tribute, to whom tribute is due; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour.' This would be his authority for doing ſo, and would fully plead his juſtification, though all the world ſhould riſe up in oppoſition to it; nay, as St. Paul obſerves on an occaſion of a ſimilar nature, 'woe would be to him, if he did it not."

This is ſo perfectly clear, that we are only aſtoniſhed that a doubt could ever ariſe on the ſubject. But, in enforcing his principle of obedience to temporal powers, we ſubmit to Mr. P. whether in his argument from *analogy*, at the top of page 8. he does not puſh it too far. Indeed, we do not perceive the analogy; and we think, that Mr. P. has not diſplayed his uſual ſkill and ability in the management of the argument. By a ſeries of pertinent and judicious queſtions, the author enables any individual to judge for himſelf, how far he has been inſtrumental in calling down the wrath of the Almighty on his native land; and, we doubt not, that this "Exhortation" was highly beneficial in its effects; at leaſt, if it were not, certain we are, that the fault lay with the pariſhioners, and not with their prieſt.

A Sermon,

A Sermon, preached in the Parish Church of St. Chad, Shrewsbury, on Friday, September 23, 1803, *being the day of the Anniversary Meeting of the Subscribers and Friends to the Salop Infirmary. Published by request.* By the Rev. Henry J. Todd, M. A. F. A. S. Chaplain to the Earl of Bridgewater, and Rector of Allhallows, Lombard Street. 8vo. Pp. 40. 1s. Rivingtons. 1803.

MR. TODD here takes a concise, but satisfactory, view of the evidences of Christianity, and, with great judgment, selects those passages of the prophetic writings, which are more immediately applicable to the immediate subject of his discourse. In descanting on the pernicious effects of the prevalence of French principles, Mr. T. shews the soundness of his own. Indeed, both the sentiments and the language of this sermon are highly creditable to him.

Religion and Valour, both necessary for the preservation of the United Kingdom: A Sermon, preached in the Parish Church of Runcorn, Cheshire, July 8, 1803. By the Rev. W. E. Keyt, M. A. Vicar of Runcorn. 8vo. Pp. 28. 6d. Broster and Son, Chester.

FROM the wholesome admonition in his text, "When the host goeth forth against thine enemies, then keep thee from every wicked thing," the preacher takes occasion to enforce the necessity of reformation, in order to give efficacy to exertions of valour. He depicts in strong terms, the profligacy of the age, and mentions some lamentable instances of it in the country in which he lives. There are many notes, illustrative and explanatory, and chiefly of a political nature.

The Duties of loving the Brotherhood, fearing God, and honouring the King, illustrated and enforced in a Sermon, preached before two Friendly Societies. By the Rev. Francis Skurray, M. A. Curate of Horningsham, Wilts. 8vo. Pp. 32. Crockers, Frome; Longman and Rees, London. 1803.

IT appears that the cause of printing this sermon, was the dissentions which prevailed in the neighbourhood of the place in which it was preached. If properly attended to, it could scarcely fail to put a stop to all breaches of good neighbourhood, and of brotherly love, as well as to instil right notions respecting the duty of obedience to lawful governors.

"Various," says the preacher, "have been the opinions concerning the origin of government. Certain philosophical" (or rather *philosophistical*) "statesmen contend, that all civil power is derived from the people. The sacred oracles (to which the Christian minister appeals to guide his inquiries) assure us, that *the powers that be are ordained of God*, (Rom. xiii. 1.) *By me kings reign, and princes decree justice*, (Prov. viii. 15.)

"Considering government, then, as originating from above, we are impelled to 'HONOUR THE KING,' as GOD's vicegerent on earth, and to submit to his authority, as to the delegated authority of Heaven."

This is the truly Christian view of a question which has been much agitated, but very imperfectly understood. The sentiments, throughout the sermon, are good, the admonitions are forcible and just, and the preacher displays zeal with knowledge.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

THOUGH I have not the honour of being perſonally known to you, the gratifying approbation your Review has beſtowed on two works lately publiſhed by me, incites me to addreſs you on a ſubject for which a part of your journal is open, I mean your Review of Reviewers; and your candour leaves no doubt on my mind, that the ſtrictures I ſend you with this will receive an early admiſſion.

When I ventured to launch a ſlender bark upon the ocean of literature, I reſolved to freight it every voyage with unadulterated principles of morality, religion, and truth. I determined alſo to conſider it in the light of a mail packet, and accordingly adopted a regulation of thoſe veſſels of intelligence and correſpondence, which forbids their ſtopping to encounter an enemy, and enjoins them to make the greateſt ſpeed in a direct courſe to their deſtination, unleſs they find it impoſſible to eſcape. I once was literally in one of the Government packets, when ſhe was purſued by an enemy: the crew were anxious for an engagement—the commander was reſolute to avoid one, yet wiſely prepared for a conflict if the veſſel was overtaken. The enemy began to gain upon the packet, round which rattlings were raiſed to prevent boarding. At length, as ſhe drew near, the impoſſibility of eſcaping grew evident, the ſails were taken in, and the ſhip adjuſted for action. The enemy, on examining our force, did not think proper to make a trial of it, but left the packet with as much celerity as ſhe had overtaken it. Nor could the Captain be prevailed upon to go an inch out of his way after her. I thought this a wiſe regulation in the packet ſervice, and it appeared to me equally wiſe in conducting a little moral bark. I have ſeldom had occaſion to put it in practice; the critics, far from declaring war againſt me, have in general been favourable to my ventures; but the preſent attack is of ſuch a nature, that not only the crew of my little bark, thoſe lawful paſſions which I truſt the commander has retained with judgment, but the commander himſelf, my reaſon, is convinced it is neceſſary to repel.

On this conviction I have drawn up the encloſed ſtrictures. Had I only found a condemnation of my ſtyle, an attempt to injure me in point of literary reputation, never ſhould I have thought of noticing the ſcribbler that has attacked me; but when I find him miſrepreſenting my heart and my principles, it is time to ſhew that he is capable of falſehood, and that he thinks the beſt proof to his employers of talents for criticiſm is the malignity of his pen.

The Edinburgh Review, now proceeding from its embryo ſtate, in which, from the unſkilfulneſs of the midwife, called its editor, it is likely to be ſtrangled or to die deformed, belongs, like many other Reviews, to proprietors who do not even pretend to a knowledge of the nature of their property beyond the balance of profit and loſs. They have hired an editor, and he and they together hire critics. Review after Review has been ſet up in this manner for a length of time; I have a hiſtory of them; a few live, moſt have died; but I know not one, your own excepted, of which the

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proprietor has been a ſcholar and a critic. One of the moſt ſenſible things announced by a Review-Editor is that which appears in the advertiſement to the Annual Review, where he ſays, that "it is his part to ſee no ſcurrility be admitted, but he will not anſwer either for the juſtice or principles of the hired phalanx."

I have good reaſons, becauſe reaſons of evidence, to ſuppoſe, that the wrath of this Ariſtarchus was kindled at my admitting an argument in favour of the Weſt India Planter, that he is of a certain ſect, and one of thoſe great reformers of mankind, who would guillotine or maſſacre the preſent generation, negroes excepted, preparatory to a new ſyſtem of happineſs ſimilar to that of Anacharſis Cloots.

My book I know to be obnoxious to him on more accounts than one. The natives of this critic's country, however, are as dear to me as to him; but juſtice is far dearer than any diſtinction of nations; and while I hold the pen, it ſhall never be guided by prejudice, or, to conclude the ſimile which began this letter with a ſea phraſe, while I guide the helm of my ſlender bark, juſtice ſhall *con* its courſe.

I have the honour to be, with great eſteem,

SIR,

Your moſt obedient ſervant,

Camberwell Grove,
Dec. 1803.

R. C. D.

Mr. Dallas's Strictures upon the Edinburgh Review, which this letter introduces, ſhall certainly appear in the next. EDITOR.

A modeſt Propoſal for a Conciliation of all Parties, political, moral, and religious, on the broad Baſis of Liberality of Sentiment. *Humbly addreſſed to both Houſes of Parliament.*

MY LORDS AND GENTLEMEN,

IT is acknowledged on all hands that we live in wonderful times; in times wonderfully enlightened, wonderfully ingenious, wonderfully improving, yet wonderfully turbulent and troubleſome. It is to remove the inconvenience ariſing from this latter part of our character, and to bring us into a kind of placid golden age, ſuch as has hitherto been only dreamed of by poets and philoſophers, that I preſume to offer my advice as to the accompliſhment of the only point that ſeems wanting to exalt us above preceding ages.

It will, no doubt, readily be conjectured, by diſcerning perſons, that I have in view the attainment of that deſireable repoſe and tranquillity, which ſhall prevent our being agitated by any diſaſters, any miſconduct, any errors, any falſhoods, any abſurdities, any perverſeneſs, nay, any vices, or crimes, with which ſociety is apt to be moleſted. The prevention of the *evils* themſelves I preſume not to attempt. But if I can ſuggeſt an expedient by which they ſhall be deprived of all power to vex us; ſurely I ſhall deſerve the thanks of my fellow-countrymen, and of none more than thoſe who guide the helm of ſtate, and watch over the intereſts of the nation.

Of all the projects that have been, or are likely to be, propoſed, for attaining this end, I know of none ſo promiſing as that which is founded on *liberality of ſentiment:* by which I do not mean that almoſt exploded notion of *Chriſtian charity*, which aims at unanimity by inculcating a ſameneſs of prin-

principles; but that more flexible and accommodating diſpoſition, which leads us to be ſatisfied with any bond of union and agreement, however heterogeneous in the materials of which it is compoſed. An objector of the old ſchool might perhaps intimate, that if you with a machine to be drawn in one ſteady and uniform direction, you ought to have a cord fabricated of the ſame materials throughout, and preſſing equally in all its parts. But, judging from modern improvements in the art of concilliation and coalition, I am more inclined to recommend a tiſſue of various materials; which, though the machine may ſometimes be drawn by it into very irregular and even contrary directions, will yet pleaſe every perſon who lays hold of it, by the amuſing diverſity of its colours, and its ſmoother and more pliable texture.

To drop all metaphor, I would, with great deference, ſuggeſt the expediency of baniſhing all invidious diſtinctions ariſing from *principles* of whatever kind. For, what is it that occaſions diverſity of ſentiment and of conduct, but diverſity of *principle?* Baniſh this, and no reaſon whatever can be aſſigned, why men ſhould not harmonize together, and be perfectly ſatisfied with each other, though acting with views and intentions of a diametrically oppoſite nature.

For inſtance; when one man indulges himſelf, without ſcruple, in habits of adultery or concubinage; and another, through vulgar and old-faſhioned prejudices, conforms himſelf to the rule of the ſeventh Commandment, and the ſtrict interpretations of that rule in the New Teſtament;—what is it, but a radical difference in *principle*, which leads theſe men to regard each other with mutual diſſatisfaction? Bring either of them, but eſpecially the latter, (who is likely to be the greater *bigot* of the two) to allow that we have no concern with other men's principles, (which ought always to be regarded as mere matters of *opinion*) and what, I pray, ſhould prevent them from being exceedingly well affected to each other, and living on terms of the moſt cordial intimacy and friendſhip? Even the latter, if he be but thus *liberally* diſpoſed, will ſcorn to interrupt the purſuits of the other, or to expreſs the ſmalleſt diſapprobation of them; however they may be repugnant to his own notions of decency and duty, or however they may affect his neareſt and deareſt intereſts.

So again, in *political* concerns. Suppoſe one man to have imbibed the revolutionary notion of the ſovereignty of the mob; of the rights of ſubjects to caſhier their monarchs; of the equality of the governed and the governors; of the liberty of publiſhing theſe opinions, and aſſociating to carry them into effect; together with a thouſand other perſuaſions ariſing out of theſe: and ſuppoſe, on the other hand, a man to be ſo unaccountably obſtinate, as to believe that the very idea of ſovereignty implies a right to rule the mob; that monarchs are not ſubjects; that to govern, and to be governed, are not terms preciſely of the ſame ſignification; and that the liberty of teaching and acting upon the oppoſite doctrines is dangerous to the very exiſtence of ſociety: yet what, (I would beg leave to aſk) might not be the conſequence, if, notwithſtanding this ſeemingly irreconcileable diverſity of ſentiment, both parties would only agree to conſider the *principles*, on either ſide, as *of no importance?* Is it not obvious, that a vaſt deal of animoſity, ſuſpicion, and jealouſy, would inſtantly be removed; and that the ſweeteſt concord and harmony would prevail between them? It ſeems, indeed, probable, that the former, being the more *active citizen* of the two, would labour indefatigably in the purſuit of *his* object; while the

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latter might ſoon be under the neceſſity of relinquiſhing, not only his *principles*, (which I ſuppoſe him already to conſider it as *illiberal* to inſiſt upon) but his property, his rank in ſociety, and perhaps his perſonal liberty and ſafety. But what are ſuch light evils, compared with the happineſs of being totally unmoved by theſe conſequences, and the ſatisfaction of promoting liberality of ſentiment? Nay, even if there ſhould be ſtrong indications of the approaching downfall of the Sovereign and the State, how narrow-minded muſt the monarch himſelf be, and how illiberal and unphiloſophical his friends and adherents, if they do not ſacrifice both, with complacency, rather than break in upon that delightful ſyſtem of tranquillity, which is here ſuppoſed to prevail!

Next, as to *religious* principles. Diverſity of religions has long ſince been held, by wits and freethinkers, to be exceedingly pleaſing to the Deity himſelf; whom they ſeem ſuppoſed capable of being amuſed, as children are, with any gewgaws or trumpery that are preſented to him. I do not meddle with this ingenious ſuppoſition. But with reſpect to our perſonal comfort and convenience, I would only remark, what a bleſſed thing it muſt be, to perſuade ourſelves that all ſorts of opinions and tenets are equally ſafe and ſound, equally true, equally wiſe, equally conducive to our temporal and eternal welfare! Suppoſe, then, a man to be thoroughly perſuaded of the truth of all the articles of the Chriſtian faith; while another reviles them as a heap of abſurdity and nonſenſe. Let both parties only conſider this as an unimportant difference in ſentiment, upon *doubtful* points, and not hold it neceſſary to maintin their opinions, as principles of action; and why may they not entertain juſt as much eſteem for each other, as if they were both of one and the ſame mind? Neither let it be urged, that hiſtory and experience admoniſh us of the danger of infidelity, hereſy, and ſchiſm, which have almoſt invariably generated revolutions, diſorders, and commotions, in the world. For, what can be more evident, than that if the adherents to Chriſtian doctrine and Chriſtian diſcipline would but quietly *yield* to all the wiſhes of their opponents, every thing would go on ſmoothly? Perhaps, indeed, our churches might be demoliſhed, our clergy plundered, and every man who reverences religion might be obliged to conceal, or to renounce, his faith. But having already (upon the propoſed plan) renounced it as a matter of *principle*, I do not ſee how any man could conſiſtently heſitate to acquieſce in the *conſequences*; and that, without a murmur of diſſatisfaction.

I have given but a ſmall ſample of the bleſſings that may be expected from proceeding on this admirable ſyſtem of candour and moderation. The catalogue might eaſily be enlarged. But it is time to point out how the ſyſtem may be carried into effect, in the moſt ſpeedy and ſatisfactory manner.

It is acknowledged by all adepts in theſe matters, that reformations muſt be brought about gradually and with circumſpection. To bring the work to perfection, the very agents who carry it on ſhould hardly know what they are doing; but ſhould be led imperceptibly to the completion of their labours.

How eaſy, then, is it, by inculcating moderation and candour, and by deſcanting continually on the merit of *good intentions*, without any regard to knowledge or principles; to induce a perſuaſion, that nothing is ſo amiable or praiſe-worthy as to leave every man in the unmoleſted poſſeſſion of his opinions, and to ſuffer him to act upon them, without any reſtraint, what-

ever may be their tendency! This being accompliſhed, it is advancing but a very few ſteps farther, to demoliſh all the rude barriers that ſeparate orthodoxy from heterodoxy, loyalty from diſaffection, and decency from indecency. Some caution, perhaps, may be neceſſary in the intermediate progreſs to this ſtate of perfection: but put the buſineſs into proper hands, (ſuch as, I am perſuaded, it will not be difficult to ſelect in theſe happy days) and reſt aſſured, that a few years, at fartheſt, will accompliſh all that the moſt ſanguine votaries to liberality of ſentiment can poſſibly deſire.

I am well aware, however, of this oppoſition which may be made to this enchanting ſcheme, by ſome intolerant and perverſe *bigots*. There is ſtill, without doubt, a remnant of incorrigible adherents to truth and order, who will always be lifting up their voices like trumpets, to warn men againſt confounding the principles of right and wrong. But I ſhould by no means deſpair of getting the better of theſe obſtinate beings, if we do but perſevere in repreſenting them, on all occaſions, as the moſt odious creatures, born to make men uncomfortable and diſagreeable, and as abſolute nuiſances to ſociety, from their perpetual endeavours to reſiſt the very natural propenſity of mankind to follow their own imaginations, and to think and do juſt what they pleaſe. Nobody can doubt, that there muſt be a general inclination to make ſuch men abhorred and deſpiſed: and if the *liberal-minded* men, the men of *good intentions*, the men who take credit to themſelves, and give credit to others, for being every thing that is amiable and excellent, without knowing or regarding what it is that conſtitutes truth, virtue, or religion;—if theſe men, I ſay, will but go on in their exertions to make all men ſatisfied with one another, and indifferent as to any conſequences that may ariſe; can there be one moment's doubt of the perfect ſucceſs of the plan I have ventured to propoſe?

Indeed, were I to indulge in that ſpirit of anticipation, that delicious foretaſte of enjoyment, which almoſt all thebriſts conſider as the privilege and the reward of their labours; I might here draw a picture of felicity, ſuch as even the modern advocates for the perfectibility of mankind have hardly ventured to conceive. For, who knows, but the time may come, when all diſtinctions in religion, in politics, and in morals, may be ſo entirely obliterated and forgotten, that even the very names of piety, loyalty, and virtue, may be rendered unintelligible without reference to ſome obſolete edition of Johnſon's Dictionary? Who knows, but that, before the preſent generation paſſes away, we may ſee the moſt factious demagogue in Parliament, placed at the head of the royal councils; the inſolvent manager of a theatre, become the prime financier of the ſtate; the repreſentative of the Middleſex mob, commander in chief of the volunteers; the bawling conventicler in St. George's Fields, primate and metropolitan; Dr. Prieſtley, prolocutor of the convocation; Thomas Paine, ſecretary of ſtate; and the whole privy council, compoſed of a choice aſſortment of Jews, Turks, Infidels, Heretics, and Schiſmatics, all fraternizing together with mingled aſtoniſhment and delight?

But I forbear—I muſt ſuppreſs my emotions on viewing this faſcinating picture, and indulge my farther expectations in ſilent rapture.

When I reflect, however, upon the many favourable ſymptoms that have of late appeared in the public mind, and more eſpecially upon the diſpoſition that has occaſionally been manifeſted by ſome diſtinguiſhed characters both in church and ſtate; I cannot but look forward (with what ſatisfaction

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it is impoſſible to deſcribe) to the time when theſe viſions may be realized to a very conſiderable extent, and full experiment made of their bleſſed effects. Among its other admirable characteriſtics, this may, indeed, be called an *experimental* age; ſince experiments of the neweſt and moſt extraordinary kind are daily making upon all ſubjects, and by all ſorts of people. Why not, then, (when matters are a little more ripened) make at once a bold experiment, to haſten the accompliſhment of the object in contemplation. Tell the world, that truth is nothing but fancy and opinion: tell them, that (though the con rary poſitions be as true as that two and two make four) yet it matters not, if a man believes that kings are ſubjects, and ſubjects kings; that adultery is a virtue, and chaſtity a vice; that there is no difference between a church and a conventicle, a prieſt and a layman; that all men are equally good and acceptable in the ſight of God, and therefore equally to be encouraged and approved by one another: tell them, that, upon all theſe points, we are entirely to rely upon men's *good intentions*, and extend to them equal complacency and goodwill: and, depend upon it, little will be wanting to compleat the deſign.

I have only, therefore, in concluſion, to ſuggeſt to the high and dignified perſonages to whom this ſketch is ſubmitted, the expediency of immediately ſetting about this important work. Nor can I doubt of its ſucceſs, if it be proſecuted with "a happy mixture of conciliation and firmneſs;" of *conciliation, which yields every thing;* and of *firmness, which is not afraid of conſequences.* May I be allowed, however, to hint one expedient, which occurs to me as being very ſimple and likely to be effectual? We have had various ſocieties inſtituted, for Reformation of Manners and Principles, for enforcing his Majeſty's Proclamation, for the Suppreſſion of Vice, and for the Promoting of Chriſtian Knowledge; all of which I apprehend, have rather tended to obſtruct, than promote, the object here pointed out. But what might not be done, by a SOCIETY FOR THE SUPPRESSION OF PRINCIPLES, AND FOR PROMOTING LIBERALITY OF SENTIMENT; conducted upon a large ſcale, and embracing all the variety of topics which have above been briefly ſuggeſted? Surely this deſerves conſideration. Inſtantly call in the aid of Methodiſts, Anabaptiſts, Independents, Preſbyterians, Arians, Socinians, &c. &c. with a few ſuch Churchmen as Mr. O****, and Sir R. H. and you may proceed to the organization of this agreeably diverſified body, without a doubt of its ſucceſs.

As my name could add no weight to what I have here offered, I beg leave to ſubſcribe myſelf, in reference to my reſpect for *good intentions* and *liberality of ſentiment*,

A MIGHTY GOOD SORT OF A MAN,
or (as they call me in *Cornwall*) A CRUEL GOOD MAN.

THE FAST-DAY PRAYER.

TO THE EDITORS.

GENTLEMEN,

THOUGH, in peruſing your review of the biſhop of Oxford's *charge*, inſerted in your laſt number, I entirely agreed with you in the commendation, which you beſtowed upon it, I felt much concern at an obſervation or two, which had inadvertently eſcaped you, and which, I am perſuaded, on re-conſideration, you will think it right to retract. Re-

ferring to a paſſage in one of the prayers appointed for the late Faſt-day, in which mention is made of "points of doubtful opinion," you ſay, "we are not in the leaſt ſurprized, that many of our clergy ſhould have omitted that ſtrange paſſage." It was not from you, Gentlemen, that I expected to hear any thing like a juſtification of thoſe clergymen, if any ſuch there are, who, on *any* occaſion, and more eſpecially on *ſuch* an occaſion as that in queſtion, manifeſt a ſpirit of diſobedience to the lawful commands of their lawful ſuperiors. I doubt not that you will perceive, on a calm review of the ſubject, that this obſervation is in direct oppoſition to thoſe ſentiments of obedience to authority, which, in general, you are ſo ſtrenuous in inculcating. It will always be againſt probability, that ſuch forms ſhould be provided, as will be approved of by *all* the clergy in the kingdom; and, if every clergyman is at liberty to omit the part, of which he diſapproves, what will become of that uniformity of public worſhip, which it is one great end of an eſtabliſhment to ſecure? I cannot believe, that you would willingly be inſtrumental in promoting a principle ſo utterly inconſiſtent with that, on which our Church has directed the uſe of a Liturgy; or that, being aware of the conſequence, you would give countenance to thoſe zealots, who, under pretence of correcting the errors of the preſcribed form, or of ſupplying its deficiencies, take occaſion, in order more effectually to propagate their private opinions, to introduce them into the public prayers. I do not think it neceſſary, on the preſent occaſion, to enter into a defence of the paſſages objected to; otherwiſe, I could eaſily ſhow, that "differences upon points of doubtful opinion" may naturally be expected to ariſe among thoſe, "who agree in the eſſentials of our moſt holy faith, and who look for pardon through the merits and interceſſion of the Saviour;" and that, notwithſtanding theſe differences, it is deſirable, and an object worthy of our moſt earneſt prayer, if we preſer not the *means* to the *end*, that they ſhould be "united in the bonds of Chriſtian charity, and love one another."

I am Gentlemen,
Your very obedient ſervant,

Rempſtone, Dec. 7, 1803. E. PEARSON.

Our very reſpectable Correſpondent is aſſured, that, on the calmeſt and moſt deliberate reflection, we are not diſpoſed to retract the obſervations of which he complains. We ſhall never be found the advocates of diſobedience to lawful ſuperiors; nor can the obſervations in queſtion fairly juſtify any ſuch charge. Mr. Pearſon, however, has omitted that part of the paſſage which appeared to us, the moſt open to objection; and the omiſſion of which, indeed, would have rendered the other parts almoſt unobjectionable. But it has become unneceſſary for us to enter into any farther explanation, ſince we have received another letter on the ſame ſubject, which, though the writer of it differs, as will be ſeen, from us in opinion, will ſerve as the beſt anſwer to Mr. Pearſon.

TO THE EDITOR.

SIR,

FROM the animadverſions publiſhed in your laſt number upon the concluding petition to one of the prayers on the form appointed for the late Faſt, I perceive that, fully competent as you are to diſcriminate with accuracy on moſt occaſions, you have, at length, met with your maſter-

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piece in this artfully conſtructed ſentence, and have fallen into the ſame miſtake, reſpecting its true import and interpretation, with a large portion of your countrymen who pretend not, as you do, to critical diſcernment, but merely to plain unſophiſticated underſtandings. I know that our ſectariſts both within and without the church have taken advantage of the mode of expreſſion which has been adopted, and I verily believe that there is not a preacher of either of theſe deſcriptions who has not very largely commented upon it in ſome one or other of his pulpit harangues, repreſenting it as a ſolemn recognition of the indifferency of all forms of worſhip, and therefore as a conceſſion, on the part of thoſe moſt concerned to defend the form eſtabliſhed, that eſtabliſhments are indefenſible. I know, moreover, that the newſpapers, thoſe full-fed channels of evil communications, have been vying with each other which ſhould give the moſt quick and extenſive circulation to the ſame malicious report; thoſe who fabricate the miſchief with which their columns are overcharged having had recourſe to the artifice of an affected eulogy on the liberality of ſentiment diſplayed by the Right Reverend Compilers, that thus "tickling where they wound", they may excite no ſuſpicion of the wickedneſs of their intentions, till the accompliſhment of the purpoſe develope their deſign. But the conſtruction of ſuch interpreters as theſe is of no authority whatever in determining the true import of the paſſage—for they are in the daily practice of miſtaking wilfully the Church's words, all that they imagine being to do her evil.—I am not ſufficiently ſkilled, Sir, in the niceties of language to make clearly out to you the affirmative ſide of the queſtion in controverſy between us; for ſatisfaction upon this point I muſt refer you to thoſe with whom the expreſſions did originate, who, doubtleſs, are prepared to ſolve every difficulty, and to make the phraſes they have adopted appear orthodox and conſiſtent. But I can fully ſubſtantiate my negation, and prove, I am perſuaded, to your own conviction, that you muſt be in error, for you will not, I know, maintain a poſition which involves in its conſequences this very ſerious charge againſt the Bench of Biſhops, that they have publiſhed, in the moſt ſolemn manner in which it could be publiſhed to the world, a libel upon our Liturgy, directly contradicting what is therein moſt explicitly affirmed. This, Sir, is a thought which I am ſure you would not for one moment entertain, for how is it poſſible that they who are ſo ſcrupulous in requiring ſubſcription to this form of ſound words from every perſon admitted into or promoted in the miniſtry, ſhould themſelves impeach the ſoundneſs of any of its doctrines, or ex cathedra, utter any ſentiment which may bring them into diſpute, yet this they have done if it be their meaning, in the paſſage under review, that "the forms of external worſhip" are either "uneſſentials of our moſt holy faith", or "points of doubtful opinion".—In proof of this I ſhall refer you to that paſſage in our Litany where we are taught to pray that it would pleaſe God to keep and ſtrengthen the King in the *true worſhipping* of him; from which petition it is plain that all doubt upon this ſubject is baniſhed from our church's mind, as ſhe there aſſerts not only that there is a true and a falſe worſhipping of God, but that hers is that true worſhip, it being the form which the King obſerves, and in which ſhe prays he may be "*kept* and *ſtrengthened*," and her making this a ſubject of prayer is of itſelf a proof how eſſential ſhe conſiders it, for her divine formality may be ſearched from one end to the other, and there will not be found ſo much as an ejaculation reſpecting matters indifferent or "points of doubtful opinion." No. She knows too well the value of thoſe precious

moments which are ſpent in the Houſe of God to waſte them in aſking uneſſentials, but adhering cloſely to her pattern, the prayer that our Lord himſelf hath taught us, ſhe confines all her ſupplications to "thoſe things which are *needful*"; ſhe deſires of God only his beſt gifts, and relies upon his promiſe, that ſeeking theſe all other things ſhall be added unto her without any ſolicitation. But to urge no farther the conſequence derived to this affirmation "that there is a true worſhipping of God," from the ſituation in which our Reformers have thought proper to place it, viz. in the moſt ſolemn of all the ſervices, of which the Liturgy conſiſts, the very nature of the thing affirmed moſt incontrovertibly demonſtrates that it muſt be of the very eſſence of the faith, for to affirm of any form of worſhip that it is the "true worſhipping of God," is in effect to ſay, that he who is the *Truth* hath himſelf appointed it, and to be appointed of God, and not to be eſſential, are terms directly contradictory of each other. I might go on, Sir, to adduce that neglected article of our Creed, reſpecting the Holy *Catholic* and *Apoſtolic* Church, as another proof that the form of external worſhip is a fundamental of Chriſtianity, and propoſed to us as ſuch in our excellent Liturgy, for the term "*Catholic*" referring to *time* as well as place, diſtinguiſhes the true Church from ſchiſmatical aſſemblies, the communion of ſaints, from "the gathering together of the froward," and the term *Apoſtolic* furniſhes us with another mark of diſtinction between theſe two ſocieties, its import being in effect the ſame as the Cyprianic maxim, "Ubi Epiſcopus ibi Eccleſia" but expreſſed in a ſingle word. The congregation then in which, and the perſons by whoſe miniſtry, God is to be worſhipped, are here pointed out, and whenever we repeat this article of the Creed we publiſh it as our belief, not that "Forms of External Worſhip" are no "eſſentials of our moſt Holy Faith", but that our continuance in the Apoſtolic "Doctrine" is of no avail unleſs we "continue alſo in the Fellowſhip of the Apoſtles" the faith not being kept whole and entire if either the one or the other of them be diſregarded.

From the Liturgy, Sir, I might refer you to the articles, and by taking a comparative view of the 19th and 23d, illuſtrated as they are by the introductory queſtions to the ſecond part of the office for Private Baptiſm, and the Preface to the Ordination Service, I could bring together ſuch a weight of evidence in corroboration of what has hitherto been adduced, as would extort aſſent to my poſition from the moſt ſturdy antagoniſt. But I confined myſelf at ſetting out to our Liturgy, and I know that I am reaſoning with a perſon by no means difficult of conviction, and therefore am perſuaded that I ſhould be only unneceſſarily prolix were I to lengthen out my remonſtrance by entering into a freſh field of enquiry. Let me then requeſt of you to take into your ſerious conſideration what has been already urged, and then I doubt not you will ſee reaſon to amend your interpretation of the paſſage in our laſt Form of Prayer, which has given you ſo much offence, and to affix to it ſome other explanation, which may harmonize with the idea of "Forms of External Worſhip," being eſſentials of our holy faith, and not points of doubtful opinion, ſince it muſt now be plain to you that thus are they ſet forth in our Liturgy; and that thus, inſtructed by our Church, we acknowledge ſolemnly unto God.

I ſhould here conclude my remarks upon this ſubject, but that you have intimated to us that many of the clergy omitted this "ſtrange paſſage," as you call it, when they read the prayer of which it forms the concluding ſentence; and that you "are not in the leaſt ſurpriſed" at their having done ſo: and certainly

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if they affixed to it your interpretation, it must have appeared as strange to them as it did to you; and I cannot but say, that I feel as little surprise as you do, that under this mis-persuasion they should give the preference to omission, as the least of the two evils of which they had to choose; for how could they offer up to God what appeared to them contradictory petitions? How could they suffer the profession of their faith and their supplications to disagree? This would have been praying, not in faith but in unbelief; and though the voices of our whole church would thus have been indeed in unison with each other, yet the persons in question would have been in discord with themselves, and, being so, would have rendered the solemn service of the day not only a vain, but an impious, oblation. Such considerations as these would doubtless determine those to whom the difficulty occurred, and who deliberated upon it, to disobey an earthly superior, rather than desire of God what they had in effect deprecated just before. But I can go farther, Sir, in their defence, and maintain that they were not guilty of disobedience; for they listened to their Bishop's more authentic voice, in preference to words spoken by him with much less deliberation and solemnity, they yielded to him *canonical* obedience—the obedience specified in their ordination vows—they trod in the steps of those great men, Archbishop Sancroft and his six suffragans, obeying each his diocesan's law in preference to his proclamation. But I am persuaded, Sir, the clergy will never again be reduced to so painful a dilemma;—but, if the passage be retained, on any future occasion, that an explanation will be given to it by authority, determining what it means: for, indeed, it has made the unbelievers triumph, and the faithful hang down their heads; it has proved a stumbling block to many faithful servants of God, and it has given occasion to the enemies of the Lord to blaspheme.

Your most obedient servant,

ORTHODOXUS.

EDINBURGH REVIEW.

TO THE EDITOR.

SIR, *October* 22, 1803.

AMONG your "Reviewers Reviewed," I do not recollect having seen the recently-raised Edinburgh corps brought before your readers; who, nevertheless, seem as well trained and exercised in the use of a certain small, but deadly, weapon, to annoy the King's liege subjects, as some other gentry in much older companies. I will not remark how admirably calculated are men of this temper for bush-fighting, or for the use of the stiletto: but one hint I will give them, that in the departments of democracy and jacobinism, their assistance, in occasioning a still birth to the lovely and well-favoured offspring of loyalty, is not needed: *that* murderous office is already preoccupied by those who want no one necessary qualification to discharge it zealously and effectually. Whether these persons have the honour of being lineally descended from the famous, or rather infamous, king of Egypt, who commanded the Hebrew midwives to kill, as soon as born, every Israelitish male-child that might, if suffered to live, serve his brethren, I leave them to trace their pedigrees to determine. They seem, however, to inherit no small portion of his spirit towards the new-born publications in this country, which are calculated to keep us out of the clutches of the French. I will not instance their elaborate pleadings for the character of the present despot

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of that infatuated people, reſpecting his butchery in cold blood of the Turkiſh priſoners, and the poiſoning of his own ſick ſoldiers in Egypt. Nothing ſhort of "a bribe to blind their eyes withal," or a general retaining fee, could make them plead for that monſter of human iniquity, with the logic and energy they diſplay, in one of their laſt numbers, on that ſubject. I had experienced ſeveral *ſuſpicions before*, that under the Scottiſh plaid of theſe literati was concealed the cloven-foot of jacobinical diſaffection: and their ſcepticiſm concerning the *guilt* of this enemy of human happineſs, induced me to revert to thoſe paſſages which awakened ſuch ſuſpicions in former numbers. Paſſing over, however, all intermediate ones, I ſhall for the preſent content myſelf with an examination of Article XIIth in their firſt number, publiſhed in October 1802; which article contains a critique on "Reflections at the Concluſion of the War, &c. by John Bowles, Eſq."

That this communication to you may not be ſuppoſed to come from ſome partial friend of that gentleman, I conceive it neceſſary to declare that I have not the honour (for an honour indeed I ſhould think it) of the ſlighteſt knowledge of him. Common juſtice to his public character, and a love for my country, as ardent I believe as glows in any Briton's heart, alone ſtimulate me to put my countrymen upon their guard againſt the principles of this review; to warn them to take heed how they regard this *northern*, as the polar, ſtar, by which to ſteer their political bark through the troubled ſea of popular contention.

The article in queſtion commences thus: "If this peace* be, as Mr. Bowles aſſerts, the death-warrant of the liberty and power of Great Britain, we will venture to aſſert, that it is alſo the death-warrant of Mr. Bowles's literary reputation; and that the people of this iſland, if they verify his predictions, and ceaſe to read his books, whatever they may loſe in political greatneſs, will evince no ſmall improvement in critical acumen." What follows concerning two celebrated quack-doctors, is too coarſe and unmeaning to be tranſcribed. The only obſervation I think it neceſſary to make upon the words quoted, is this: *Whoſe* "critical acumen evinced" moſt perfection relative to the fallacy or ſoundneſs of the late peace, Mr. Bowles's, or theſe erudite reviewers?

"The gall'd jade," on which they ſeem to ride by turns, then "winces" and kicks through two dirty paragraphs, remarkable for nothing but the anger they ſhew, becauſe the good people of Great Britain and Ireland are awakened by Mr. Bowles to a proper ſenſe of their danger from the ſaid fallacious peace. I beg pardon; the former paragraph of the two *is* remarkable (to uſe a few of their own words) for what "no man of real genius will ever condeſcend" to uſe; ſuch alliteration as the following: "*Vulgar violence*; *eternal repetition of rabble-rouſing words.*" The latter paragraph concludes thus: (and, bearing in mind the *result* of the peace, let the reader *apply* the paſſage as his ſober judgment ſhall direct him, to Mr. Bowles, or his ſapient critics,) "There are ſome men who continue to aſtoniſh and pleaſe the world, even in the ſupport of a bad cauſe: they are mighty in their fallacies, and beautiful in their errors. Mr. Bowles ſees only one half of the precedent, and thinks, in order to be famous, that he has nothing to do but to be in the wrong." *Was* he in the wrong? And who, pray, was purblind, he or his accuſer?

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* The late peace.

There

There then follows a great deal "of critical acumen," which only tends to "evince" what ſpirit theſe illuminati are of, till they profeſs to come to the 60th page of Mr. B's pamphlet, when they make themſelves very merry with a caſe he quotes, of a *declared* jacobin, "who was tried for damning all kings and all governments upon earth." After pretending "thoroughly to deteſt and deſpiſe" ſuch characters, they ſay "we were highly *amuſed* with this proof, *ab ebriis ſutoribus*, of the proſtration of Europe; the laſt hour of human felicity; the perdition of man, diſcovered in the crapulous eructations of a drunken cobler."

A matter equally ſerious,—that of a good man "moſt ſolemnly vowing, before Almighty God, to devote himſelf, to the end of his days, to the maintenance of that throne," upon which is now ſeated one of the beſt of monarchs, is alſo treated with unſeemly ridicule; as is alſo this good man's aſſertion, that "his choiceſt comforts have been embittered by an anxiety for the ſafety of that throne during the dangers to which it has been expoſed." Fearful, however, at laſt, that they have not damned this diſtinguiſhed writer quite dead, they fooliſhly wiſh to prevail upon him to "write no more on political ſubjects." And who ſees not their motive? becauſe, were he, and ſuch as he, to remain ſilent; were the people not put upon their guard, and kept alert by the energy of "*vulgar violence, and an eternal repetition of rabble-rouſing words*," they would ſoon become careleſs and inſenſible of the horrible danger which ſuch baſtard Britons as theſe are preparing for them.

Yours, Sir, &c.

DETECTOR.

Our Correſpondent will have perceived, ere this, that the Edinburgh Review has not eſcaped our notice. EDITOR.

PREDESTINATION.

TO THE EDITOR.

SIR,

THE controverſy which has lately been raiſed on the ſubject of the ſeventeenth article has afforded me much uneaſineſs. After Biſhop Burnet's elaborate and maſterly ſtatement of the moderation of our church on the article of Predeſtination, I could not have ſuppoſed, that the article could offer any offence either to the believer in abſolute or conditional Predeſtination. Though I cannot conceive any view more perfect, more charitable, and more worthy of the *Independent* Church of England (as Voltaire very properly calls her in Le Siecle de Louis XIV. ch. 36), or more modeſt with reſpect to the height and unſurmountable difficulties of the queſtion, than the view in which that conſummate theologian placed her doctrine; yet I feel diſpoſed to offer my opinion to the public as conciſely as may be, with a view to excite more modeſty, charity, and attachment, to what I conceive the all-perfect meaſure of a Chriſtian, the Articles of the Church of England. *First*, Predeſtination is the doctrine of ſcripture, and of the article. *Secondly*, Predeſtination, according to fore-knowledge is the doctrine of ſcripture; but the article does not ſtate this point. *Thirdly*, All individuals are conſidered by ſcripture as predeſtinated. The article does not ſtate the doctrine of reprobation, and it condemns the application of it by the wicked to themſelves. *Fourthly*, The practical uſe which ſcripture and the article make of this doctrine is to comfort and humble the godly, and to encourage them in the way of holineſs (See Reformatio legum

legum in Wincheſter on the 17th article), and to exalt the Creator and Saviour. *Fifthly*, The abuſe of this doctrine, which ſcripture and the article counteract, is charging God with being the author of ſin, and with taking pleaſure in the death of the wicked; and both further teach us not to judge of Predeſtination, *deſcendendo* but *aſcendendo*; i. e. that none are to apply the decrees to themſelves, but they that walk religiouſly in *good works*.

J. M. Butt.

Conjecture on the Completion of a Prophesy.

TO THE EDITOR.

Sir,

The final triumph of Chriſtianity over her enemies is announced in various texts of Scripture. "The kingdoms of this world are become the Kingdom of our Lord. All kings ſhall fall down before Him, all nations ſhall do Him ſervice. The ſtone cut out of the mountain without hands will become itſelf a great mountain and fill the whole earth."

The Revelation of St. John preſents us with a prophetic hiſtory to the end of the world. The fifth vial is thought to be deſcriptive of the days in which we live. The angel of the Lord is now pouring out the vial of the wrath of God (επὶ τὸν θρόνον τῦ θηρίυ) upon the throne of the Roman Catholic Princes,* their kingdoms are full of war and darkneſs, whilſt the people gnaw † their tongues for pain, blaſpheme the God of Heaven, and repent not of their deeds."

Since then there is the greateſt reaſon ‡ to believe that we are living under the fifth, the period of time appertaining to the ſixth vial cannot be far diſtant. In this latter prophecy it is ſaid, that "the waters of the great river Euphrates ſhall be dried up, ſo that the way of the Kings of the Eaſt may be prepared." I conjecture, Sir, that the "Kings of the Eaſt," denote the Governors and Directors of our Eaſt India Company, who, even before their late increaſe of power and territory, were many years ago emphatically ſtyled, not ſimply—"Merchants of a Trading Company, but—Kings of a Mighty Empire." It will probably be conſidered by many, as a matter of little or no conſequence, whether I am right or wrong in my conjecture: this, however, appears ſufficiently evident, viz. that they are "Kings of a great Empire," and, conſequently, they muſt be anxious to diffuſe the bleſſings of Chriſtianity amongſt the nations ſubject to their authority. The Univerſities of this land are the ſeat of ſound learning and

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* Rev. ch. xvi. ver. 10. If the beaſt here mentioned denotes the Roman Catholics; the throne of the beaſt (as I conceive) muſt ſignify the throne of the Roman Catholic Princes.

† "Ut ſolent, qui intolerabili auguſtiâ premuntur, qui vindictam meditantur, nec tamen ſe vindicare poſſunt,"—Hardy. 1768.

‡ In confirmation of this opinion I ſhall only remark, that the ſeven ſeals, the ſeven trumpets, and the four firſt vials are in like manner found to be deſcriptive of particular periods of hiſtory from the firſt progreſs of Chriſtianity to the preſent time in regular ſucceſſion.

religious

religious education. Is it not, then, natural to ſuppoſe that, if an opportunity were afforded, and proper encouragement held forth, many of the young gentlemen would zealouſly preſs forward to attain a perfect knowledge of the Eaſtern languages, and thus (by the grace of God) be enabled to convey the glad tidings of the Goſpel to the banks of the Euphrates, and the diſtant regions of China and Hindoſtan.

I am, Sir, your's &c.

P. N.

POETRY.

TO THE EDITOR.

SIR,

IN your very intereſting publication I met with an elegant and claſſical Latin epigram, which I have with ſome pains rendered into Engliſh verſe, and now ſend it to you for inſertion in your next Magazine, if you think it worthy, and that it may prove acceptable to the Engliſh reader.

EPIGRAMMA IN GALLOS. TRANSLATED INTO ENGLISH VERSE.

Frenchmen advance! attempt old Albion's ſhore,
In ſhips, and men, ſince mighty is your pow'r.
But mark me: Hope not ever to return,
Whilſt Britiſh hearts with noble ardour burn.
Diſmay, or fear, brave Britons never know,
Eager to engage, and to deſtroy the foe.
Can *you* forget bold Edward, princely boy,
His valiant father's, and his country's joy,
Who, clad in ſable armour, ruſh'd to fight,
And buried thouſands in the realms of night?
Can *you* forget what pages oft record,
The ſeats of Churchill, Marl'brough's noble lord?
Who from the Gallic plains victorious came,
Adorned with triumphs, and renowned by Fame.
Come! bring thine army: try this mighty blow;
Attempt, O Conſul, Britain's overthrow.
But hear my pray'r, ye Gods! May numbers yield
To Anglia's ſons, and periſh in the field:
And may *a good part* never live to ſee
The land they left in hope of victory!

Patriæ Amator.

SUMMARY OF POLITICS.

WE have hitherto forborne to offer our ſentiments reſpecting the change, which has been reported to have taken place in the opinions and conduct of the Ruſſian Cabinet;—becauſe we have conſtantly thought, that the ſame obſtacle which has hitherto prevented the beſt-diſpoſed powers of the continent from forming any new confederacy, or from taking any active part in repreſſing the gigantic ambition, and in checking the unprincipled robberies, of the French Conſul, ſtill continues to ſubſiſt, and to operate with

with equal force. That the Ruſſian Emperor appreciates the conduct of Buonapartè, that he views that conduct with a jealous eye, and that he conſiders the ſituation of Europe as pregnant with danger to every individual ſtate, we have not the ſmalleſt doubt. His powers of appreciation, and his eager deſire to render his practice conformable with his principles, were ſtrongly evinced on his acceſſion to the Imperial throne. The memorable note which he then cauſed to be preſented to the Corſican Uſurper, reminding him of his engagement to reſtore the exiled ſovereign of Sardinia to his throne and power, and aſſuring him, that ſuch reſtoration muſt be conſidered as the ſine quâ non of his amity and forbearance, afforded the moſt unequivocal proof of his principles, his wiſhes, and his intentions. What was it, then, which prevented him from *acting* on that occaſion, and from putting his threats in execution? *Nothing but the declarations of the British Ambaſſador at the Court of St. Petersburgh.* It was the fixed determination of the Britiſh Miniſter, to conclude a peace with the French Republic, and the improvident haſte with which that determination was carried into effect, and the conſequent inſtructions to our ambaſſadors at foreign courts, that altered the reſolution of ſome powers, checked the riſing ſpirit of others, and palſied the efforts of the whole body politic. Agreeably to ſuch determination, it was conſiſtently enough reſolved to diſcourage, as far as poſſible, every propoſition and every attempt to form a new confederacy againſt France. We ſay *conſiſtently enough*, becauſe if Miniſters were reſolved to make peace, and to preſerve it, which they evidently were; and if they thought that ſuch a peace as they meant to make was likely to be permanent, and they certainly did think ſo, for Mr. Addington declared his conviction of the fact repeatedly in the Houſe of Commons; a contrary line of conduct, in reſpect of foreign powers, would certainly have afforded juſt grounds for ſuſpecting the ſincerity of their pacific profeſſions; and that they had an undoubted right to act ſo, under ſuch circumſtances, we never have preſumed to deny. Our readers will eaſily perceive, that we are not now conſidering the wiſdom and the policy of the Miniſter's conduct; nor are they to be told, that a man may act rightly upon wrong principles, or reaſon conſiſtenſly upon falſe data;—but merely the ſimple hiſtorical fact. The fact then being ſuch as we have ſtated it to be, the next point for conſideration is, what was the impreſſion produced by it on the minds of the great powers on the continent? It certainly produced an impreſſion highly favourable to France, and proportionably unfavourable to this country. At all times, at every peace concluded between the two kingdoms, we loſt in the cabinet the credit which we had gained in the field. In the arts of negociation, our enemies were always our ſuperiors. But, in no inſtance which hiſtory records was their ſuperiority ſo manifeſt, and ſo univerſally recogniſed, as in the negociations at *Amiens*, though on no occaſion were ſuch mighty intereſts involved, were objects of ſuch magnitude diſcuſſed, as on that. But without entering into this diſcuſſion, which would open to us a field infinitely too vaſt to be explored in a brief ſummary of political events: without inveſtigating the merits of the treaty of Amiens, without even enquiring how far the impreſſion produced by it was right or wrong, or how far the ſentiments to which that impreſſion gave birth were juſt or unjuſt; it is ſufficient for us to know that it *was* produced, and that it *ſtill* exiſts, in order to juſtify the concluſion fairly and obviouſly deducible from it—that the obſtacle to a new confederacy againſt France is the continuance of Mr. Addington in place, as prime miniſter of the Britiſh empire, the guide of her councils, the guardian of her power,

and

and the director of her means. This is not said from any personal objection to that gentleman; there are several points in his character which we know how to esteem and respect; and there are situations, we are free to admit, in which his talents and his knowledge might be employed to advantage. But it is said purely from a regard to truth, and from that deep interest which we feel in the honour, the welfare, and the prosperity of our country; a regard and an interest which will ever rise superior to all personal motives, as to all considerations of minor importance. Nor will we suffer it for a moment to be supposed, that the choice of our Sovereign, and the support of his *government*, are considered by us as objects of little consequence. No, we would have that choice free and unfettered, as the constitution intended it should be;—and were any foreign power to presume to say to our Sovereign, 'Dismiss such a man from your counsels, place such a man at the head of them, and we will instantly become your allies;' we should hope to see, as no doubt we should see, the degrading proposition rejected with scorn, and treated with becoming disdain. But if his Majesty were to propose any measures of magnitude to the Powers of Europe, such as a new confederacy against France for instance, it would be perfectly competent to such powers to reject the proposition, and to assign, as the ground of their objection, that the persons whom his Majesty had entrusted with the direction of his government were not competent to the execution of such a plan, and did not, from their past conduct, on important occasions, enjoy the confidence of those with whom it was now proposed they should join in the pursuit of one common object. Here there would be no invasion of his Majesty's prerogative, no interference with his choice, no dictation, no insult. But his Majesty's paternal goodness would lead him, in such a case, to consider what line of conduct would conduce most to the gratification of his constant wishes, the welfare of his country, and the prosperity of his subjects. We have put this case solely for the purpose of drawing that line of distinction which it was necessary to mark, in order to obviate the possibility of misrepresentation on a subject, on which, of all others, we should least wish to be misrepresented or misconceived.

If we be correct in our statement of the sentiments and of the disposition of foreign powers, and for our correctness we appeal with confidence to those who, with the best means of ascertaining both, have the least inclination or interest to misrepresent either;—If it be desirable to form a new confederacy against France, either for restoring her ancient form of government or for confining her within her ancient limits; and that it is so, none but a Consular slave, or a maniac, will deny;—and if such a confederacy cannot be formed while Mr. Addington retains his present situation;—it behoves that gentleman most seriously to reflect on the vast weight of responsibility which he will voluntarily incur;—if, after ascertaining the facts* which we have assumed

* But, in order to ascertain these facts, Mr. Addington must not have recourse to our present ministers at the different courts of Europe, who are all of his own appointment, (many of them we are sorry to say, fitted for their office neither by education nor by experience,) but should consult those experienced ambassadors and ministers who were resident at the different courts at the time when Mr. Addington came into power, or when the treaty of Amiens was concluded. Neither should he listen, with a view to ascertain the extent of his popularity at home, to the circle of his personal friends, whose

aſſumed, as we think, on the beſt grounds, he ſhould forbear to reſign, or moſt earneſtly to entreat his Majeſty to form ſuch an able, vigorous, and efficient adminiſtration, as the critical ſtate of the times requires, and as an union of the principle, talents, and knowledge (not of *jacobins* and *anti-jacobins*, but) of the late and preſent miniſtry would ſupply. With ſuch an union, we have no doubt, France might yet be taught to rue the day when ſhe dared to defy our power, to threaten our country with ruin, and our conſtitution with annihilation. Were we in the dignified ſituation of conſtitutional counſellors of the crown, and were his Majeſty to condeſcend to aſk us how an adminiſtration, likely to produce ſo deſirable an effect, could be compoſed; we ſhould with great deference anſwer, make Mr. ADDINGTON (created a Peer), Speaker of the Houſe of Lords, an office which has long been conſidered as neceſſary, ſince the duties of the Chancellor are known to be almoſt incompatible with the duties of the Speaker to that illuſtrious aſſembly; at leaſt the duties of the one are known to interfere very materially, with the duties of the other: Mr. PITT firſt Lord of the Treaſury and Chancellor of the Exchequer; Lord GRENVILLE, Secretary of State for Foreign Affairs; Mr. YORKE, Secretary of State for the Home Department; Mr. WINDHAM, Secretary of State for the War Department; Earl SPENCER, Firſt Lord of the Admiralty; Lord MELVILLE, Preſident of the Board of Controul; Colonel CRAWFORD, Secretary at War; Lord HAWKESBURY, Preſident of the Board of Trade; Mr. CANNING, Treaſurer of the Navy†; Mr. CHARLES LONG and Mr W. ELLIOT, joint Pay-

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whoſe continuance in place depends on his continuance in power; nor to thoſe paraſitical writers who, at his nod, or at the ſhake of his purſe, are diſpoſed to become miniſterial optimiſts, and to aſſert that every thing is right which the miniſter does. If he were to mix, as we do, with different claſſes of ſociety, and to liſten with attention to the opinions of diſintereſted individuals, he would learn to eſtimate the conſideration in which he is holden on the continent, and his popularity at home, at a very low rate indeed.

† Mr. TIERNEY, we are perſuaded, could have no objection to an arrangement, which would reſtore him to the uſe of that tongue, to the free exerciſe of which, among his friends of the *Mint*, the *Clink*, and the *Whig Club*, he was principally indebted for the high reputation which he enjoyed, as a *Patriot*, a *Whig*, and a friend to *radical reform*. Though rolling in the wealth of office, and laden with honours as unprecedented, as they were unexpected (he is Colonel of TWO regiments), this forlorn patriot ſeems as much out of place, and as ill at eaſe, on the treaſury bench as on the parade. And well he may; for if he do not bring forward his favourite queſtion of Parliamentary Reform (his attachment to which he has avowed *ſince* he came into office), he will loſe his friends in the Borough; and if he do agitate that queſtion, he will loſe his friends at Whitehall. His preſent ſituation, poor gentleman, is truly lamentable, and, we feel confident, he will be obliged to us for ſuggeſting the only means of relieving him from his difficulties. If he doubt the fact, let him adviſe with his brother-orator, now LIEUTENANT-COLONEL of *one* of his corps, and Treaſurer of the county of Surrey, or with any other of the patriotic aſſociates, to whoſe guidance he has, on various occaſions, proclaimed his readineſs to ſubmit his conduct. When we look back on the events of the laſt twelve years, examine the conduct of the different actors on the political ſtage during that period, and then contemplate the reſpective ſituations of JOHN REEVES and GEORGE TIERNEY at this moment, we are loſt in aſtoniſhment, and are tempted to claſs *ingratitude* among the foremoſt of our political ſins!

Paymaſters of the Forces, &c. &c. The DUKE of PORTLAND, Earls of CHATHAM, WESTMORELAND, CHESTERFIELD, Lord AUCKLAND, &c. might retain their preſent ſituations; and all the ſubordinate offices under government be filled agreeably to the wiſhes of the Premier of the day. Is there a diſintereſted and impartial man in his Majeſty's dominions, who would not feel more confidence himſelf, or who believes that the great powers of Europe would not feel more confidence, in an adminiſtration ſo compoſed, than in the preſent? We are aware of the charge of preſumption which will be preferred againſt us for even venturing to ſpeculate on ſuch an arrangement; but it muſt not be forgotten, that we have merely put an *hypothetical* caſe; and that we have only ſtated what would be our advice, if it were ever aſked, which, moſt certainly, it never will be. We are aware, alſo, that we ſhall draw down upon us the indignation of the whole herd of miniſterial optimiſts, of jacobins, and of ſemi-jacobins; and that we are not likely to have our ſuggeſtion approved by any *party-men* of any deſcription. But to ſuch indignation, and ſuch approbation, we are almoſt equally indifferent. Our political lucubrations are, at leaſt, harmleſs, and originate in a ſincere affection to our Sovereign, and love of our country.

One thing which tends materially to ſtrengthen our opinion, in reſpect of the diſpoſition of foreign powers, and the cauſe of it, is the recent conduct, and increaſed confidence, of the Corſican uſurper, who has lately had the impudence to declare, in his official gazette, the Moniteur*: "You *ſhall not* retain Malta; you *ſhall not* obtain Lampedoſa; and you *ſhall* ſign a treaty *leſs advantageous to you than that of Amiens!*" An adminiſtration compoſed as that, to which we have taken the liberty to allude, would anſwer to this impudent declaration of the low-born upſtart, whoſe every action tends to verify the old adage, "Set a beggar on horſeback, and he'll ride to the devil," (which we beg the complaiſant editor of the Mercure de France, who formerly wrote, mirabile dictu! for *our Review*, to tranſlate for the benefit of his Conſular Majeſty): "We *will* keep Malta, in ſpite of you; we *will not* accept of *Lampedoſa;* and we will not ſign any treaty with you which ſhall not be more favourable and more advantageous to us, and more pregnant with ſecurity to Europe, than that of Amiens!" Such is the language which would have been holden to France, in any former period of our hiſtory; and ſuch is the language which any miniſters, poſſeſſing the genuine ſpirit of true Britons, would now hold! As to the recent quarrel between the EMPEROR OF GERMANY and the ELECTOR OF BAVARIA, there can be very little doubt, but that it was occaſioned by French interference; for it is known, that his Electoral Highneſs is very well diſpoſed to favour French principles, and French politics. He has been particularly favoured by the French, or rather Corſican, conſul, in the ſcandalous buſineſs of the *indemnities*, as they are abſurdly called; and we once heard one of the officer's of his Highneſs's houſhold coolly declare, that he thought it very fair, juſt, and proper, that as his Highneſs had been deſpoiled of ſome of his dominions by the French, he ſhould be *indemnified* out of the dominions of ſome of the eccleſiaſtical princes of the empire!!! This is much the ſame thing, as if a man, whoſe purſe had been taken from him by a highwayman, were to ſay, "My purſe has been ſtolen, therefore, 'tis but fair that I ſhould indemnify myſelf out of my neighbour's ſtrong box!!!" We mention the anecdote only to ſhew the probability of the Elector being in-

* Vide the Moniteur of Dec. 8, 1803.

fluenced

fluenced by France, whose policy it will no doubt be, since she finds the impracticability of supporting the enormous expences of her despotic government, by her ordinary resources, to have recourse to her old means of *foreign plunder*. For this purpose, she will first strive to promote a quarrel between some of the powers of the continent, that she may have a specious pretext for interference; and, if she fail in that *laudable* effort, she will frame a pretext of her own, and begin, without provocation, a continental war. In this attempt, however, she would not succeed, if *Russia* were not seduced into a base acquiescence with her abominable schemes, by the hope of obtaining the promised dignity of KING OF THE ROMANS, through the influence and intrigues of France! What will be the termination of this strange state of the political world, the great Arbiter of all human events, he who can produce order out of chaos, can alone decide!

VOLUNTEERS. We have but one word to offer on this subject: It having been stated by MR. HILEY ADDINGTON, in the House of Commons, that the instance mentioned by MR. WINDHAM of a volunteer corps, governed by a committee, was a *solitary* instance, we feel it incumbent upon us to say, that we know several corps that are so governed. And we could mention one in particular, in which the committee, far from limiting their attention to *pecuniary* concerns, extends it to matters purely *military*; and, on one occasion, the majority of that committee (which majority consisted of *privates*) had the presumption to threaten to summon a member of the corps to appear before a Magistrate, for non-attendance at drills, when they knew that he was absent by leave of the commanding-officer, and were so repeatedly informed by the commanding-officer himself! That we may not be supposed to state an imaginary case, we will name the corps, *The Christ-Church, Middlesex, Loyal Volunteers*. In fact, if this species of democratic government, by a committee of privates, be not speedily abolished, we venture to assert, that the most mischievous consequences will ensue, and that the volunteers, instead of operating as a preservative, will eventually prove the destruction, of their country. As the melioration of the volunteer system, however, is now under the consideration of his Majesty's Ministers, we trust that the evil which we deplore will be speedily remedied. No corps of volunteers should be suffered to be governed by a committee, or to chuse its own officers. Both these regulations are utterly incompatible with the constitution of any military body.

TO CORRESPONDENTS.

"*A Lover of Order*," on private baptism, will certainly appear either in the next Number of our Review, or in the APPENDIX to the present Volume, which will be published on the same day, *February* 1. At the same time, we shall discharge our debts to all other Correspondents, whose communications we have not yet been able to insert.

The *Errata* to this Volume will be printed at the end of the Appendix.

APPENDIX

TO VOLUME XVI.

Entomologia Britannica, ſiſtens Inſecta Britanniæ Indigena, ſecundum Methodum Linneanam diſpoſita. Auctore Tho. Marſham, Soc. Lin. Lond. &c. &c. Tom. I. Londini. White, Fleet-ſtreet. Or, *A Syſtem of the Natural Hiſtory of Britiſh Inſects; in which the Species ſucceed one another in the Order of Linnæus, &c.*

OF the nature of this elegant, accurate, and truly ſcientific work, we do not know that we can give our readers a juſt notion by any other means, ſo eaſily, as by laying before them the following extracts from the judicious and well-written preface with which it opens.

"Many years ſince," ſays Mr. Marſham, "I conceived a deſign to attempt a Natural Hiſtory of Britiſh Inſects, without being duly aware of the magnitude and difficulty of the taſk. Neither Berkenhout's *Outlines of Natural History*, nor Forſter's *Catalogue of British Insects*, raiſing the number of them to more than one thouſand; which two were the only books on this ſubject that I had then in my hands; this ſuggeſted an expectation that I might be able to accompliſh ſuch a work as I propoſed to myſelf, within the ſpace of two or three years. I began; but I ſoon perceived, with concern, that I was in an error reſpecting the proper extent of my undertaking. The ſpecimens preſerved in different collections in London, were numerous beyond all calculation: and whenever I made an excurſion into the country, I met with ſo many new inſects, that I could ſcarce think what to make of them. I ſaw plainly that the work was of too much difficulty and magnitude to be completed by me, amidſt the buſineſs in which I was, at that time, involved.

"My attempt had, in the mean time, been made known to ſome of my friends. By them I was earneſtly adviſed to perſevere. And it was recommended to me, to take firſt the *Coleoptera* only, and from theſe to proceed to the *Hemiptera*, and ſo on ſucceſſively; inſtead of endeavouring to comprehend all the ſeven orders in a ſingle volume. Of each order, it was ſuggeſted, that I ought to ſtudy the hiſtory with the utmoſt care; and to make it as perfect as poſſible before I ſhould advance to the next. This advice I was willing to follow. I now, therefore, offer to the world, a work which, though ſtill imperfect, has been for a ſeries of years the ſubject of all the pains I could beſtow upon it. Indeed, to complete my deſign throughout all the orders, is more than I can hope, as new ſpecies are diſcovered almoſt every day; and I know not yet what additions to Entomology may be made from the northern parts of the iſland.

"In the arrangement of the materials, I have followed in general the plan of Linnæus. I have conſtantly had in view to make what improvements I could on his great works, the *Systema Naturæ* and the *Fauna Suecica*.

Believing a perfectly Natural Syſtem to be, in the preſent ſtate of knowledge, unattainable; and thinking that to multiply artificial ſyſtems muſt rather impede than advance the improvement of Natural Hiſtory; I have declined to attempt any new arrangement of the ſubjects of Entomology, and have only made what contributions I could to complete that of Linnæus. That diligent explorer of nature, Baron Geer, the ornament of Sweden, has done the ſame. To the ſame effect is the authority of M. Villars, who has reduced the different genera of inſects in the works of other writers, to the method of Linnæus, and has aſſigned to each its proper place among the genera recogniſed by that philoſopher. The ſame thing was attempted by Gmelin, but not with equal ſucceſs. * * *

"The *Syſtema Entomologiæ* by Fabricius, and the many other works which that indefatigable author has, within theſe few years, publiſhed, have made me conſiderably later than I ſhould otherwiſe have been in bringing out the preſent treatiſe. I own, that I cannot to my own ſatisfaction diſtinguiſh the limits between his different genera; nor did I incline to adopt them all. But I was deſirous to take in his Synonyma, that thoſe who prefer his method might know what inſects I deſcribe, and what place each of them would in that method occupy. For ſimilar reaſons I have given the Synonyma of other authors, except ſuch as are now obſolete. To collect them has coſt me more time and pains than I can well expreſs. * * * A few new genera I have ventured to propoſe: Theſe conſiſt partly of inſects taken from the genera of Linnæus, partly of newly diſcovered inſects.

"In the order *Coleoptera*, Linnæus has but thirty-three genera, including the *Ips* and the *Hydrophilus*. To theſe I have added ſixteen new genera.

"Fabricius, in his *Entomologia Syſtematica*, raiſes the number of the genera to one hundred and ſeventeen, excluding the *Forficula*. To theſe he adds ſeven others in his *Supplementum*. But the genera are thus multiplied only by a continual ſubdiviſion of thoſe which occur in the beginning of the ſeries."

A number of obſervations on the diſadvantages of the new arrangements by *Fabricius* and *Olivier*, are here pertinently introduced. Mr. Marſham complains, even with ſome aſperity, that Mr. *Paykull*, in the Entomological part of his *Fauna Suecica*, has diſtinguiſhed Fabricius as a greater entomologiſt than Linnæus; aſſerts that Linnæus was worth ten thouſand of Fabricius; condemns Paykull for giving ſo many varieties under his ſpecies; and even adds that this Swediſh naturaliſt has contributed nothing at all to the improvement of entomology.

The following are the names of the new genera added by Mr. Marſham to thoſe of Linnæus:—*Ciſtela*, *Corticaria*, *Nitidula*, *Boletaria*, *Opatrum*, *Cryptocephalus*, *Auchenia*, *Crioceris*, *Tillus*, *Scaphidium*, *Clerus*, *Pyrochroa*, *Parnus*, *Heterocerus*, *Blaps*, *Lytta*. Beſide theſe, are added, upon the authority of Linnæus himſelf, the *Ips* and *Hydrophilus*; which genera his manuſcripts have ſhewn that he would have adopted, if he had lived to give another edition of his General Syſtem. The *Ciſtela* is introduced into this work on the authority of Geoffroy and Forſter. The *Auchenia* is taken from an

eſſay

eſſay of Thunberg's. The *Corticaria* is ſo called, becauſe all the inſects of this genus live in the bark of trees. The *Boletaria* receives this name, becauſe it is found on muſhrooms. The other genera named above, have been adopted by Mr. Marſham from the works of Fabricius and Olivier, without deviation from the nomenclature of theſe authors.

Mr. Marſham mentions, with handſome acknowledgment, that in the compoſition of this work, he had the benefit of acceſs to the library of the Right Honourable Sir Joſeph Banks, and to his collection of inſects, which he has arranged agreeably to the ſyſtem of Fabricius. He has, by the favour of Dr. Smith, had opportunity to examine the collection of inſects in the *Muſæum Linnæanum* in that gentleman's poſſeſſion, as well as the manuſcripts of the great Swediſh naturaliſt, which are there preſerved. He acknowledges the aſſiſtance of a number of other gentlemen who are eminent for ſkill in natural hiſtory. Many curious and rare ſpecimens were collected for him by Miſs Hill of Tawſtock in Devonſhire. And Dr. Gray of the Britiſh Muſeum, favoured him with opportunity to inſpect at leiſure the collections of John Reynold Forſter and others, which are there depoſited.

After the preface follows a liſt of the authorities which Mr. Marſham has conſulted in compiling his work. They are numerous. It here appears that the Swedes, Danes, and Germans, have advanced the ſtudy of the Natural Hiſtory of Inſects, much more than the former naturaliſts of Great Britain.

Next is an exhibition of the names and generic characters of the eight-and-forty genera into which the order of *Coleoptera*, or *Inſects with caſes to the wings*, is by him ſubdivided. It is ſufficiently known, we preſume, to moſt of our readers, that the characters of the orders are, in the ſyſtem of Linnæus, taken from the differences of the wings; while the claſſes of Fabricius have their characteriſtics from the parts of the mouth, or the organs with which inſects take their food.

The *Scarabæus*, the firſt of the genera, contains in all more than 433 ſpecies. Of theſe Mr. Marſham enumerates and deſcribes not fewer than 80 as having been found in England and Wales.

Of the genus *Lucanus*, he enumerates five ſpecies, at the head of which is the ſtag-fly, *Lucanus Cervus*.

His new genus *Ips*, comprehending various inſects before arranged under the genus of *Dermeſtes*, contains 27 ſpecies. The characters of this new genus are, that it has the feelers clubbed at the extremity, and the thickeſt part nearly ſolid;—the breaſt or thorax nearly round, and forming a receptacle for the head;—the body cylindrical;—the upper part of the leg dentated.

The Britiſh inſects known to Berkenhout and Forſter, did not exceed 1000. Not fewer than 1254 are now enumerated and deſcribed by Mr. Marſham, under the order of *Coleoptera*, or *Inſects with wing-caſes*,

alone; an aſtoniſhing proof of the induſtry with which this branch of natural hiſtory has been here cultivated ſince thoſe authors wrote! of the important utility of the undertaking ſo ably begun in this volume by Mr. Marſham! of his ſingular induſtry and ardour in this purſuit, ſince ſo many of the new ſpecies have been firſt obſerved in this country, and ſcientifically deſcribed by himſelf!

Mr. Marſham appears to have diſtinguiſhed and defined his genera and ſpecies with admirable accuracy and minuteneſs. In every inſtance in which we have had opportunity to compare his deſcriptions with ſpecimens, we have found reaſon to approve his judgment and fidelity. His quotations and references are in general correct. He has, with great propriety, followed the manuſcript authority of Linnæus, in the conſtruction of his new genera. We cannot but judge his prepoſſeſſions againſt the arrangement of Fabricius, to be ſomewhat too ſtrong. We ſhould have wiſhed that he had given the Engliſh ſynonyma of ſuch ſpecies as have common Engliſh names. Nor ſhould we have refuſed to ſubmit to his authority, if he had taken it upon him to impoſe new Engliſh names on thoſe which had not been before named by vulgar obſervers in this country.

Should the queſtion *Cui bono?* be put upon ſuch a work as this, it may be readily anſwered. Inſects, from their numbers as individuals, and from the infinite diverſity of their ſpecies, have relations as near and as extenſive as thoſe of any other material beings, to the uſes of human life. Inſects infeſt our perſons in filth and diſeaſe; conſume our proviſions; fill and deſtroy the timbers of our houſes; ſwarm about us in the air; haunt the waters, and moiſture of all ſorts, in countleſs multitudes; often deſtroy vegetables in their early growth; and furniſh alſo ſome of the moſt valuable materials of the arts. Whether to enable us to prevent the miſchiefs to which we are liable from them, or to improve the benefits to which they are capable of contributing; it is highly neceſſary for us to know their names, appearances, and nature. There is, in fact, no branch of natural hiſtory from which more true utility may be derived than from Inſectology.

We ſincerely wiſh that Mr. Marſham may purſue and complete his *Entomologia Britannica* throughout the ſeven orders.

Compendio de la Hiſtoria de Eſpana, &c. Or, *A ſhort Hiſtory of Spain, for the uſe of Schools and Young Perſons.* By Don Thomas D'Yriarte.

THE knowledge of man and of ſociety, ſo far as it may be learned from books, is to be found much more in thoſe of Civil Hiſtory, than in any of the other works of literature. Hiſtory is, therefore, in one form or another, ever among the firſt materials of inſtruction offered to young and opening minds. They are to be ſupplied from it, in great part, with the very elements of common ſenſe. It

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is the proper repoſitory of all thoſe facts which beſt illuſtrate the general nature of man, explain the factitious paſſions and artificial manners of ſocial life; mark the particular ſtamp and colouring of any eminent individual character; account for thoſe things in common ſpeech, and in the formalities of common life, which are not otherwiſe to be underſtood, yet without an intelligence of which, a man muſt remain an infant in ſociety, and a ſtranger in his native land. The hiſtory, firſt of our native country, then of thoſe neighbouring countries which are, by whatever relations, the moſt intimately connected with it, then of thoſe nations of antiquity from which our ſcience, arts, and policy have chiefly been derived, is indiſpenſibly neceſſary to every perſon that has, in any ſtate or kingdom, a liberal part to act.

In every country, therefore, of modern Europe, literary exertion has been moſt zealouſly employed upon national hiſtory. It has been traced in its whole ſeries or for particular periods, in full detail or in rapid abridgment, in chronological reference to the ſucceſſions of time, or in attention rather to the progreſs and to the unity of events. In proportion as hiſtory has been more elucidated, and made more intereſting by the powers of writing, the judgment of mankind has become, in moral and civil affairs, more juſt and enlarged. Nor is it poſſible for any one that deſires literature to be made, in the higheſt degree, beneficial to human life, not to be pleaſed with every honeſt application of genius and reſearch, to cultivate the province of hiſtory.

As well on account of the judgment, taſte, and ſpirit with which it is executed, as becauſe its very publication beſpeaks an increaſe of liberal curioſity and intelligence in the country to which it relates, we have taken up and examined this "Abridgment of the Hiſtory of Spain," with very conſiderable ſatisfaction. Though merely an Abſtract, and coming with no high pretenſions, it is a work which none but the hand of a maſter could have produced.

The narrative begins with the firſt entrance of the Celts, the Rhodians, and the Phœnicians, into Spain. Almoſt inſtantly it proceeds to the much better known circumſtances of the colonization of that country by the Carthaginians. The conqueſts of the Scipios, and the ſubjugation of all the native inhabitants of Spain to the power of Rome, are next related very briefly. Without detailing the hiſtory of that country while it made a part of the Roman empire, the author proceeds at once to relate its conqueſt at the beginning of the fifth century by the Suevi, the Vandals, the Selingians, the Alani, and the Goths. Aſtolphus, the founder of the Gothic monarchy in Spain, was aſſaſſinated at Barcelona in the year 416. The Gothic dynaſty reigned, with many varieties of fortune, and with diverſities in the extent of their dominion, from the beginning of the fifth century till the fatal battle of Guadaletta in the year 711 or 714. Don Rodrigo, then king of the Goths in Spain, loſt his life and kingdom in a conteſt with the Moors. The Mooriſh principalities of Cordova,

Saragoſſa, Valentia, Seville, Toledo, and Granada, gradually roſe on the ruins of the Gothic power. Don Pelagio, of the family of the Gothic kings, took refuge with ſome faithful followers among the Aſturian mountains, and was in the year 718 proclaimed king of thoſe ſmall remains of unconquered Goths. He defeated the Moors in many battles, and made himſelf at laſt maſter of the city of Leon. He died full of years and of glory in the year 737. His poſterity ſucceeded as kings of Leon, and continued not only to maintain their independence, but to extend their dominion by a ſeries of conqueſts, till at length, under Ferdinand the Firſt, ſurnamed the Great, the ſovereignty of the whole territory of Old Caſtile, was added to that of Leon.

Ferdinand, victorious on all ſides over the Moors, compelled the kings of Seville, Toledo, and Saragoſſa, to acknowledge him their Emperor, and to pay him tribute. The Emperor of Germany claimed the kingdoms of Leon and Caſtile as feudatary to the Roman empire; but the claim was, by the care of Ferdinand, diſallowed and withdrawn. The famous Cid Rui Diaz de Vivar, was one of the moſt formidable enemies to the Moors in Ferdinand's reign. Arragon and Navarre were now ſeparate Chriſtian kingdoms, governed by princes whoſe deſcent was originally from the family of the kings of Caſtile. Toledo was added to the dominions of Caſtile, and its archbiſhoprick erected, by Alphonſo VI. who ſucceeded to the throne in the year 1072. The ſame monarch had the glory of rebuilding and peopling the cities of Salamanca, Avila, Segovia, Oſma, and others. The Moors of Africa invading Spain with great armies, were at laſt defeated by King Alphonſo in perſon, in a great battle fought near Cordova. The kingdom of Valentia was conquered by his troops under the command of the Cid Rui Diaz. The Cid died in 1099; Alphonſo in 1108.

Portugal, a country feudatary to the monarchs of Caſtile, was in the year 1139 erected into a ſeparate independent kingdom. Its firſt king was the ſon of a natural daughter of Alphonſo, by Henry, Count of Burgundy. The race of Alphonſo continued to reign in Caſtile, and to enlarge their dominions, till the ſeveral kingdoms of Spain were at laſt united under Ferdinand and Iſabella. The events of their reign are, with evident propriety, related more at length than any previous part of the hiſtory. The Spaniſh diſcovery and conqueſt of South America are duly commemorated. The narrative of the reign of the Emperor Charles the Fifth, is written with a ſuitable enlargement of views; and with due propriety connects the hiſtory of Spain with the contemporary hiſtory of the reſt of Europe. The enterpriſes, the misfortunes, and the deſpotiſm of the reign of Philip the Second, fill three chapters of this work. The author traces with equal ability the decline of the energies of the Spaniſh monarchy, and the effects of the final expulſion of the Moors under Philip the Third. The reigns of the two laſt princes of the Auſtrian line, Philip the Fourth, and Charles the Second, are rendered highly in-

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terſting by the ſkill and livelineſs with which the author conducts his rapid ſketch of their events. The war which terminated in the Peace of Utrecht, and eſtabliſhed the grandſon of Louis the Fourteenth of France on the Spaniſh throne, is here related with fidelity, and in conſiderable detail. The character of Philip the Fifth is extolled with exaggerated praiſe, greatly exceeding what he has hitherto obtained in the general hiſtory of Europe. The hiſtory ended, in the firſt edition, with the reign of Ferdinand the Sixth. It has been ſince continued to the death of Charles the Third, in the year 1788.

As a ſpecimen of the author's manner, we tranſlate his account of the reign of Ferdinand the Sixth.

" To Philip the Fifth, ſucceeded, in the year 1746, his ſon Ferdinand the Sixth, who, in the year 1729, had married the Princeſs Donna Barbara of Portugal. He was naturally diſpoſed for peace; and he thought it neceſſary to the welfare of Spain. In the year 1748 he was a party in the general pacification of Europe by the treaty of Aix-la-Chappelle.

" In the courſe of the war in Italy, the Spaniards and French had lent aſſiſtance to Genoa againſt the Auſtrians and Piedmonteſe. Theſe invaders entered the city of Genoa, and treated its inhabitants with great harſhneſs, on account of their attachment to the Houſe of Bourbon. The people roſe in arms, and drove them from the city. They menaced its deſtruction. But the auxiliary troops of Spain and France compelled them to retire. Except this expedition, the Spaniſh army was unable, on account of its inferiority in numbers, to achieve any thing conſiderable. The Empreſs, now, by the ſacrifice of Sileſia, at peace with the King of Pruſſia, had detached to Italy the greater part of thoſe troops which ſhe lately employed againſt him. But, in the mean time, Louis the Fifteenth in perſon, or by his generals, particularly by the famous Marſhal Saxe, took a number of places in the Low-Countries and the Dutch provinces, and gained the glorious victories of Raucoux, Laufeld, and Fontenoy. The Allied Powers yielded to the fortune of Spain and France: and thoſe bloody hoſtilities were brought to an end, which had for the ſpace of eight years ravaged ſome of the faireſt provinces of Europe. The Queen of Hungary was acknowledged Empreſs, and recovered the territories of the duchy of Milan. —Parma, Placentia, and Guaſtalla, were ceded to Don Philip. The differences between Spain and England, relating to matters of commerce, were mutually adjuſted. Ferdinand the Sixth confirmed and cemented the amity between the courts of Madrid and Turin, by giving his daughter the Infanta, Donna Maria, in marriage to Victor Amadeus, then hereditary prince of Sardinia. Spain was no ſooner at reſt from the troubles and burthens of war, than its Monarch turned his care to re-eſtabliſh its commerce, to extend its navigation, to encourage manufactures, to open the country by the conſtruction of high-roads and canals, and to advance in every branch the progreſs of the arts and the improvement of public economy. This care, truly worthy of an enlightened and beneficent monarch, in time of peace, had been too much neglected by the princes of the Houſe of Auſtria. By Philip the Fifth, even amidſt the military operations of his reign, it had been vigilantly exerciſed, and with ſucceſs.

" King Ferdinand, purſuing a ſyſtem of government thus beneficent and wiſe, and willing to employ his fleets only to protect the trade of his ſubjects, took no part in the war which broke out in the year 1756 between

the Engliſh and the French. The French, in an expedition under the command of Marſhal Richlieu, conquered Port Mahon and the whole iſle of Minorca, which was, by the peace of Paris in 1763, reſtored to the Britiſh, but was, at the peace of 1783, finally given up to Spain.

" One of the moſt beneficial tranſactions of the reign of Ferdinand the Sixth, was the ſettlement of a concordat with the court of Rome, by which the differences between the Crown and the Papal authority, in regard to the patronage of eccleſiaſtical beneſices, were brought to an end. Of fifty-two Spaniſh beneſices, the patronage was, by that act, ſtill reſerved to the Holy See. The right to preſent to all other eccleſiaſtical dignities, prebends, and other livings in the dominions of Spain, was unconditionally reſigned to the King.

" We owe to this monarch the inſtitution of the Royal Academy of St. Ferdinand, intended to promote the ſtudy of the arts of painting, engraving on plates, ſculpture in ſtone, and architecture. A ſociety, which gave birth to this Academy, had been in the year 1744 honoured with the approbation of Philip the Fifth. The Academy ſent to Rome and Paris pupils, at the public expence, in thoſe ſchools to improve themſelves in painting, in engraving on copperplates, in ſeal-engraving, and in drawing geographical charts. Such was the commencement of a progreſs in theſe arts, by which they were to attain to a very flouriſhing ſtate in the two ſucceeding reigns. Their ſucceſs has not been confined within the capital; they are now exerciſed with genius, ſkill, and high public encouragement, in all the more conſiderable cities of Spain.

" The government, under the ſame reign, ſent perſons of various profeſſions, with diſtinct views of enquiry, and of ſuitable zeal, ability, and information, to travel in foreign countries at the public expence, that they might bring home the knowledge of every foreign practice which could be adopted with advantage for the improvement of ſcience, induſtry, and public economy, in their native country.

" In the year 1756 King Ferdinand eſtabliſhed near Madrid the Royal Botanical Garden, which has been ſince transferred to the Prado. Queen Maria Barbara likewiſe founded at Madrid the magnificent monaſtery of Las Saleſas, for the education of young women of quality.

" That princeſs ſoon after died. The king fell into a languiſhing illneſs of which he alſo died in the year 1759, without any ſurviving children. His death was ſincerely lamented by ſubjects to whom he had much endeared himſelf by his love of peace, and by the paternal care which he had always manifeſted for their welfare. His auguſt brother, then King of Naples, was called, upon this event, to fill the Spaniſh throne.

" Charles the Third relinquiſhed the crown of the Two Sicilies to his ſon Ferdinand. To him he, upon that occaſion, committed the ſame ſword which he himſelf had formerly received from his father. ' Louis the Fourteenth, King of France,' ſaid he, ' gave this ſword to my father, your grandfather, Philip the Fifth. From him I received it. I now deliver it to you. Employ it in the defence of religion and of your ſubjects.'

" The new monarch with his royal conſort, Donna Maria Amalia of Saxony, were conveyed on board a ſquadron of men of war from Naples to Barcelona. Thence they proceeded through Saragoſſa to Madrid, where they were received with demonſtrations of extraordinary joy. Theſe were renewed when Don Carlos, the eldeſt ſon of Charles the Third, was proclaimed Prince of the Aſturias. From the great and amiable qualities of his

his Highneſs and his conſort, the Princeſs Donna Maria Louiſa of Bourbon, the moſt auſpicious hopes were conceived of public felicity to the Spaniſh nation, under the dominion not only of Charles the Third but of his poſterity."

What are the qualities which conſtitute excellence in a work of this nature? To give to the whole that unity of effect which ariſes from a diſplay of the progreſs and the viciſſitudes of policy, civilization, and refinement, in any one country, and among any one people; to abbreviate rather by contracting the ſcale for the entire detail, than by leaving out particular parts; to communicate much thought and many facts in few words, without epigrammatic affectation or obſcurity of ſtyle, without any ſacrifice of ſimplicity, perſpicuity, or enlivening vivacity of manner; ſkilfully to contract the detail where it affords little either of eminent moral example or of power to touch and agitate the paſſions, but to expand it wherever the courſe of the narrative leads through events in which the fortunes, characters, powers, and exertions of men are inſtructively and impreſſively diſplayed; to make the work, without pedantic moraliſing, a ſort of ſchool for all the great truths of common ſenſe, and the beſt elements of intellectual ſcience; to keep it pure from all oſtentation of learning, and from all unexplained technical language, whether of the ſciences or the arts; to give, in every ſentence, truth that has been moſt rigorouſly aſcertained, yet without any affectation of reſearch; to let it be, in ſhort, true beyond the reach of doubt, yet amuſing as an Arabian tale. Theſe qualities, the work of Mr. D'Yriarte in no mean degree poſſeſſes.

It is of conſequence that we ſhould have in Engliſh, faithful, judicious, and elegant abſtracts of the hiſtories of at leaſt all the nations within the ſyſtem of the general policy of Europe. A native hiſtorian may be expected to give more than a ſtranger of the truth of the hiſtory of his own country; and we ſhould therefore deſire to ſee in Engliſh, good abridgments of the hiſtory of every other country with which we have political intercourſe, not compiled in England, but tranſlated from the compoſition of a native hiſtorian of each country. A good tranſlation of this ſmall work of D'Yriarte would afford, in regard to Spain, a fine example of the utility of the idea which we thus propoſe. We recommend the taſk to the conſideration of the proficients in Spaniſh literature.

Melchior Striegel; ein Heroëiſches Epiſches Gedicht: Fur Freunde der Freyheit und Gleichheit. Heraufgegeben Von J. F. Ratſchky.

Melchior Striegel; an Heroic and Epic Poem: For the Friends of Freedom and Equality, &c.

THE Germans, like the Engliſh, have always excelled in the powers of wit and humour. In the Collection of modern Latin Poetry written by Germans in the fifteenth and ſixteenth centuries,

turies, are a greater proportion of pieces of humour, and not a ſmaller ſhare of wit than in the Latin poetry of any other modern nation. Euric Cordus, a Heſſian, wrote perhaps as many Latin epigrams as Martial, and thoſe ſcarce leſs lively, vigorous, and original in wit, than the epigrams of the old Romanized Spaniard. The firſt model of ſuch irony as appears in Swift's "Directions to Servants," and in his "Polite Converſation," is in a poem in ſeveral books in Latin elegiac verſe by Mr. *Dedekind* of Hamburgh. In the vernacular works of Luther, in his polemical Latin writings, and as any Engliſh reader may ſee in his Table Talk of which we have a good tranſlation, are many traces of genuine humour, ſtrong and coarſe. Eraſmus owes the greater part of his fame to his writings of wit and humour; and on account of manners and language, as well as of local propinquity, we may in the preſent caſe rank the Dutch with the Germans. The firſt rude exhibitions of the Dutch and German drama abounded in coarſe humour. The vulgar literature, ſuch as ballads, ſtory-books, tales of popular tradition, and even the ſmall treatiſes of economy and moral prudence, which are favourites with the common people among the Germans, are all ſtrikingly marked with touches of humour. The Germans have produced the beſt tranſlation of *Hudibras*; the happieſt imitations and illuſtrations of the works of Hogarth; and have ſurpaſſed the fanciful humour of Sterne in their attempts to follow and rival him. Their painters are not leſs gifted with humour than their poets. The genius of the whole nation, throughout all the different claſſes and profeſſions, has a turn this way. Their comedy aſſociates humour in a very large proportion with wild pathetic ſentiment. Their comic actors are, in all the practical arts of humour, the beſt in the world. And in the whole, there are few events, characters, or appearances in Germany, fitted to become the ſubjects of wit and humour in elegant writing, which the literary genius of the country ſuffers to eſcape unimproved to its uſes.

It was natural, then, that a revolution in philoſophical theory, and in popular opinion, ſuch as that in which JACOBINISM has had its origin, ſhould not be able to ſhelter its wildneſſes, its inconſiſtencies, its falſe pretences, its continual ſacrifice of a neighbour's intereſt to jacobinical pretence and enthuſiaſm, but of the jacobin's principles and pretexts to his own baſeſt intereſts and moſt diſgraceful ſenſual enjoyments—ſhould not be able, in Germany, to ſhelter theſe from the attacks of that wit and humour to which they preſented game ſo fair and inviting. In Great Britain, Jacobiniſm has been viewed rather with a lofty and deep-toned indignation, than with feelings which would endure to meet it with the airy ſportiveneſs of ridicule: And only in the inſtances of the "Confeſſions of J. B. Couteau,"—the "Poetry of the Anti-Jacobin,"—the publications of the author of Salmagundi,—and ſome few others,—has ridicule been expreſsly and profeſſedly applied, in this country, as an engine to defeat the arts of the enemies of religion and moral order. In Germany, the wiſhes

of

men, of princes, of ſtates, were ſomewhat more divided. Jacobiniſm was not there viewed, univerſally, with the ſame horror which has been, in this country, juſtly conceived againſt it. The Germans did not contemplate its progreſs with an indignation too lofty and auſtere to admit the levity of humorous and witty expoſure. Their genius prompted them to laugh at the abſurd, even where it was intermingled with the atrociouſly wicked: And they would not ſuppreſs the emotion.

This mock-heroic Poem is one among the beſt of thoſe productions in German which have had their origin in the deſire to employ wit and humour as inſtruments in the overthrow of jacobiniſm. It traces, in ſix cantos, the education, adventures, and atchievements, of the hero MELCHIOR STRIEGEL, (or *Curry Comb,*) from his birth till his glory is crowned in the introduction of the principles of liberty and equality into the village community of MUTTON HOME. Jacobinical revolution, the planting of the tree of liberty, the inſtitution of a government upon the French model, the aſſumption of the cap of liberty, the meeting of a convention of deputies, their characters and tranſactions, and the honours earned by STRIEGEL as the author of his country's freedom, are the ſubjects which the poet, in the lines introductory to the firſt canto, propoſes to celebrate. Melchior's education is upon the plan of the new pædagogia. He imbibes deeply from a ſchoolmaſter of a ſuitable character, that cant of liberty which a weak mind may eaſily catch from the Greek and Roman claſſics, and thoſe common-place doctrines of philoſophiſm, to which the French revolutioniſts have conſtantly referred, as the principles of all their follies and their crimes. Returning from ſchool to his native village of Mutton-home, STRIEGEL there, with the aſſiſtance of his maſter and a comrade of his own age, named *Krummabel*, (or *Crook-Bill,*) preaches liberty and equality, plants a tree of liberty, and procures the inſtitution of a club for political inſtruction. The characters of the members of the club fill a part of the ſecond canto, and are deſcribed and mutually diſcriminated with great power and felicity of humour. A battle enſues between the clubiſts and thoſe who are adverſe to innovation. Its incidents and iſſue illuſtrate the talents of the poet, in the ſame manner as the adventure of the Bear and Fiddle in Hudibras, evinces the genius of Butler to give full efficacy of ridicule to the deſcription of a mock-fight. A number of incidents follow, which mimic, in a manner eminently ludicrous, the train of the events in the early progreſs of the French revolution. The author does not, like Butler, ſuffer the action of his poem to languiſh by launching out, beyond meaſure, in witty trains of reaſoning. STRIEGEL aſpires at laſt to the dictatorſhip. A conſpiracy is formed againſt him, and ſucceeds. He threatens (like Buonaparté in his projected invaſion of Britain,) to die, but is *perſuaded* to live: And in reward for all his atchievements in favour of liberty, it is agreed by the citizens of Mutton-home, that he ſhall be allowed to chooſe for himſelf a place in their pantheon.

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The deſign of this piece,—to turn the force of ridicule againſt the guilty and abſurd doctrines of jacobin revolutioniſm; and its execution, in which wit, humour, and poetical ability ſo highly predominate; exalt our eſteem for the genius of the Germans, and give us peculiar ſatisfaction, as affording an antidote to the wild jacobinical ſentiments which have been fooliſhly or miſchievouſly propagated by too many of the dramatiſts and other poets of Germany. Were it not that its humour is founded ſo much on alluſions to localities and minutiæ of manners peculiar to Germany, we ſhould have thought it worthy of tranſlation into Engliſh. But it is one of thoſe works which may be imitated more advantageouſly than tranſlated. It was publiſhed ſome time ſince; and is ſtill popular on the continent.

Julius Cæſar oder Der Sturz der Romiſchen Republik, Erſter Thiel. Magdeburg. Bey G. C. Keil. 8vo. Pp. 201.

GENERAL hiſtory, civil and military, is in fact compoſed of an aſſemblage of biographical anecdotes and details. It intereſts us only in proportion as it preſents theſe in greater or ſmaller abundance, and with more or leſs of picturesque and ſentimental power, without neglecting the order, unity, or ſcope of its general deſign. But wherever, in general hiſtory, there is a character, in its faculties, in its fortunes, in its influence, on ſociety, ſo important and peculiar, as to engage and detain curioſity, or to inſtruct by remarkable example; in all ſuch inſtances, it becomes the wiſh of every inquirer to have opportunity to purſue the evolution of the character throughout the train of a ſeparate and particular biographical narrative. Narratives of this ſort, when they are written with fullneſs and accuracy, with ſkill in the artifices of tranſition and arrangement, with ability to relate facts in a manner the moſt engaging and impreſſive, and with care to intermingle general truths where they naturally ariſe and yet are not too obvious,—never fail to intereſt a much greater number of readers, and thoſe more deeply and agreeably, than can almoſt any other ſpecies of literary compoſition. We acquire much more knowledge of human nature from the peruſal of a well-written work of biography, than from any other human production, except ſuch dramas as thoſe of Shakeſpeare. Inſtruction in ſcience, and in all the arts of life, is more conveniently and uſefully aſſociated with biography than with general hiſtory. It is one of the moſt commendable things in the European literature of the preſent time, that the talents and induſtry of the ableſt men of this age, are now turned to explain, in ample biographical detail, the particulars of almoſt every diſtinguiſhed life, ancient or modern, of which the memory has been tolerably preſerved by any records or other monuments, from which materials for a biographical narrative may be gleaned.

Of all the great men of antiquity, JULIUS CÆSAR is he of whoſe life

life an ample and elaborate biographical account has been of late the oftenest demanded from men of letters. The materials for such a work are not scanty nor of uncertain authenticity. Yet the attempt of a modern biographer, has not been anticipated by any account of that great statesman, warriour, and man of letters, written either by himself or by others. The history of the eloquence, the elegant writing, the wars, and the political revolutions of his age, is capable of easy and natural combination with a narrative of the events of his life. The physical and moral condition of mankind in Gaul, Britain, and all the other countries of the Roman world, would, with equal propriety, require to be displayed in following Julius Cæsar over the scenes of his grand atchievements. All the great men, whether Greeks, Romans, or Barbarians, of the age in which Cæsar flourished, would appear as secondary figures in a great history-piece, in which he should be thus the capital object. The life, atchievements, and fortunes of Cæsar, were of such a nature, that to a skilfully composed biographical account of him, might be given almost all the unity, dignity, and interest, of an epic poem. Even the disadvantages of that early familiarity with many of the actions of Cæsar which we acquire at school, might be thus overcome: and it would be not at all impossible to give to a narrative of the life of one of the most popularly famous men in all antiquity, as powerful a hold upon modern curiosity, as if it added the benefit of entire novelty to those other advantages of interest which it most conspicuously possesses.

But we cannot affirm that the work, of which the first part is now before, is in all respects such as to fulfil the wishes of the public in regard to a narrative of the Life of Cæsar. It is not sufficiently artful in its contexture, nor profound and various in information, nor impressive by sentimental energy or by the picturesque display of imagery, nor in truth is it in its tenor duly authenticated by references of quotation.—It is, however, the production of a man of considerable knowledge and eloquence. It is such as every classical scholar may peruse with pleasure. And we do not know of any separate account of Cæsar's life in English that could be advantageously mentioned in comparison with this.

The first part, in eighteen sections, carries the narrative down to the commencement of Cæsar's wars in Gaul. We translate the following extract, as a specimen of the author's reach of thought, and manner of composition. It speaks of Cæsar's early education.

"He had to thank his mother chiefly for the early formation of his mind and character. Nature was unusually lavish in her gifts to this noble youth. His stature was tall; his aspect manly and pleasing; his abilities such as to surpass all ordinary reach of human capacity. Aurelia, not less prudent than affectionate, was desirous to improve in him these natural advantages to the utmost. She omitted no means by which it was likely that his personal appearance might be rendered more engaging; his speech correct, easy, and unaffectedly elegant; the dispositions of his mind kind, beneficent, and temperate. Cæsar could scarcely have become that great man he afterwards appeared,

appeared, if he had not received the beſt of educations from the beſt of mothers.

"It is not to be denied, that this education ſo entirely under female tutelage, had likewiſe the effect of producing ſome blemiſhes in his character. His love of cleanlineſs was ſo delicate and ſo exceſſive, as to ſeem to the world rather an inordinate and feminine paſſion for dreſs and ſplendour. His paſſion for the fair ſex led him at times into acts and inconveniencies injurious to his intereſt and his fame."

A longer extract is not here neceſſary. The author aſpires to little higher praiſe than that of compiling from the collections of other modern compilers. He has made no new diſcoveries. But his ſtyle has its merits. And his narrative is not ſlovenly nor languid.

Les Cinq Promeſſes. Tableau de la Conduite du Gouvernement Conſulaire envers La France, L'Angletterre, L'Italie, L'Allemagne, et ſurtout envers La Suiſſe. Par Sir Francis D'Ivernois. 8vo. Pp. 230. Deboffe, Londres. 1802.

The Five Promiſes. Conduct of the Conſular Government toward France, England, Italy, Germany, and eſpecially Switzerland. With an Appendix on the Conduct of the French Conſul toward Switzerland, from his Firſt Manifeſto, in September 1802, *to his Act of Mediation, on the* 19*th of February* 1803. *Tranſlated from the original.* By Sir Francis D'Ivernois. 8vo. Pp. 302. 7s. Ginger. 1803.

Dernieres Vues de Politique et de Finance, Offertes à la Nation Francaiſe. Par M. Necker. 8vo. Pp. 336. Paris. 1802.

THE Engliſh edition of Sir Francis D'Ivernois's publication contains a long and intereſting appendix on the affairs of Switzerland, not to be found in the French. And we have thought proper to unite Mr. Necker's book to them, becauſe Sir Francis has kindly ſaved us the trouble of entering into a regular analyſis of that notable production, at leaſt of the financial part of it, by reviewing it himſelf, and expoſing its errors and miſrepreſentations in a manner which perfectly accords with our own ſentiments. We therefore propoſe to avail ourſelves of the knight's aſſiſtance; and, before we conſider his own important work, we ſhall diſmiſs that of Mr. Necker.

If there exiſt one man in Europe, who has ſtronger motives than any other, for wiſhing to be forgotten, not merely by his contemporaries, but by poſterity, that man, we heſitate not to ſay, is Mr. Necker. But, though advancing rapidly to the end of his career, he appears ſo little to have profited by experience, to be ſo totally inſenſible of his paſt errors in politics and finance, and ſo little aware of the material ſhare which he had in producing the downfall of the French monarchy, that, inſtead of eſtranging his thoughts, in the decline of life, from worldly affairs; inſtead of confeſſing his paſt errors, and endeavouring to make ſuch reparation for them as is ſtill in his power, he bequeaths, as a laſt legacy, his vague and looſe ſpeculations on politics and finance, which can lead to no good practical end, and which,

which, without having any thing particularly deſerving of reprehenſion in them, are not recommended by any brilliancy of imagination, marks of genius, ſtrength of intellect, or depth of wiſdom. We do not mean to attack the *character* of Mr. Necker; we believe him to have been, and ſtill to be, a man of *good intentions*; but he is one of many inſtances, that might be cited of the utter inefficacy of *good intentions*, when unaccompanied by knowledge and abilities.

Theſe *laſt views* of this ſpeculative politician were, as we learn from his preface, originally intended to be a *poſthumous* work; but, *ſecond thoughts are beſt*, and he at laſt determined to reap the honours of it during his life. Yet, he tells us, that he might probably have been deterred from acting in uniſon with theſe beſt thoughts, "if, blind to the imperious circumſtances of the times, I had felt diſpoſed by any one of my opinions, to blame or diſapprove, even internally, the two leading features of the preſent government of France, the exiſtence of one ſole authority, and the inveſtment of that authority in the hands of General Bonaparte, (Buonaparté.) But I think, with all Europe, that, after ſo many errors, ſo many faults, the inſtitution of a dictatorſhip, and the choice of the dictator have preſerved France from numerous evils, and have, moreover, procured for her a glorious peace, and that internal tranquility which ſhe now enjoys."

This is the whine of a political idiot!—the mere cant of a doting republican. What! Is not Mr. Necker aſhamed to own that no one of his opinions leads him to blame or diſapprove the preſent ſtate of things in France? Does he really believe that the choice of a man, who has committed more crimes, and broken more treaties, than any whom hiſtory records, is a benefit to France? And that the comparative tranquility which the French enjoy, reſulting from a ſtate of abject ſlavery on the one hand, and of the moſt abominable oppreſſion on the other, is a bleſſing to be envied? If theſe be his real ſentiments, he muſt be the greateſt ideot upon earth; and if they be not, he muſt be the greateſt hypocrite. Again, he talks of "the protection of *the neceſſary man*;" and adds, "we *all* give that name to Buonaparté." What he means by *all*, he does not condeſcend to explain; but, as he choſe to aſſociate *Europe* with him in the one inſtance, it is not to be wondered at, that he ſhould claim the whole world for his aſſociates in the other. Let it not be ſuppoſed, however, that his book is a panegyric upon the conſular government, as it now exiſts: it is no ſuch thing; he has, apparently, only expreſſed his approbation of its leading features, and praiſed the deſpotiſm and the deſpot, for the purpoſe of ſecuring the reception of his *views* in France; and his reaſoning all bends to point out radical defects and vices in every other part of the eſtabliſhed government. He then conſiders the advantages of an hereditary and modified monarchy, which, he thinks, is "the government beſt calculated to ſecure both order and liberty in a great ſtate." Whether this be intended as a recommendation to the Corſican uſurper to proclaim himſelf emperor of the Gauls, and to declare the imperial dignity hereditary in his own illuſtrious family, we pretend not to decide;

cide; but we certainly agree with Mr. Necker in his general poſition, though we have diſcovered nothing new or ſtriking in the arguments by which it is ſupported. Paſſing then from his political reveries, to his financial ſpeculations, we ſhall leave Sir Francis D'Ivernois to ſpeak our ſentiments of theſe laſt.

"France,' ſays Mr. Necker, 'has now a revenue of 500 millions, and the additional centimes (or percentage for departmental and parochial expences) amount to about 40 millions,' (in all about 22,500,000l. Sterling).

"In this, he is certainly right, if he ſpeaks of the budget, or revenue upon paper. But, if he conſiders that alone as an actual revenue, which the government can receive, and diſpoſe of, I would refer him to the laſt account of the national receipts, belonging to the year IX, and collected during the twelve months of that year. He will there ſee, that the treaſury could only realize 402,395,601 francs for the revenue of that year: nor were miniſters ſufficiently certain of the whole of that ſum being incaſhed, to order the payment of more than ſeven-eighths of it. Further, by comparing this account with that publiſhed by the ex-miniſter Ramel, and which has the merit of being more clear and more particular, Mr. Necker would have ſeen, under articles 16, 27, 28, 29, 30, and 31, of the table No. 5, ſix branches of revenue, which are now entirely extinct, or about to be ſo, although they have again been ſet down for 74 millions in the laſt returns. If the time be near, when this ſum muſt be deducted, it will be difficult to agree with the author, when he lays it down as a fact, that the republic has now a revenue of 540 millions in national receipts, and in additional centimes.

"It is true, that, on the other hand, he has committed an error of an oppoſite nature, in forgetting to inſert, in the actual revenue, the exciſe duties collected at the gates of the great towns, which bring in about 20 millions; and the tolls on horſes and carriages, which produce about 15. Mr. Necker *does not know*, he ſays, whether this laſt tax is paid into the *Regié de l'enregistrement* and included in its receipts. But, had he paid more attention to the budgets, from which alone he ſeems to have drawn his calculations, he might have ſeen, that the produce of this tax, as well as that collected at the gates of the great towns, and even that on play-houſe tickets, are always (together with the *centimes additionels*) to be excluded from the receipts termed *national*; ſo that by means of theſe three articles, which he would have been founded in adding to his ſum total, he might, if he pleaſed, have ſwelled it out to 575 millions, (about 24 millions ſterling); and then he might, indeed, have exclaimed, as he has done: '*Can any thing in finance be more magnificent?*'

"The better to eſtabliſh its magnificence, and its ſolidity, he aſſerts, that the amount of the anticipations is now more than ever exaggerated, which he attributes *to the ignorance of some, and the enmity of others.* And then, that he may not himſelf be accuſed of the like enmity, he adds, 'I do not believe that the anticipations of long date, negotiated on all branches of the revenue, amount to 150 millions,' (about 6 millions and a quarter ſterling;) the intereſt, that is, the diſcount on which he eſtimates at only 12 millions.

"But, had he only taken the trouble to look into the accounts of the miniſter Gaudin, he might have ſeen in the ſtatement No. 2, that the diſcounts in the year IX, for anticipating the receipts of that year, amounted to 20,373,144 francs.

"He

"He might alſo have ſeen, that theſe anticipations, during the ſame year, amounted to 187,439,025 francs, (near 8 millions ſterling,) upon the expected receipts of that very year, without including the further and longer anticipations, which may have been obtained during the ſame year on the expected receipts of the year X; and of which the treaſury conſidered it unneceſſary to ſtate the amount in an account referring only to the revenue of the year IX.

"Such a fact as this already partly deſtroys the boaſted *magnificence* of the revenue, for which Mr. Necker expreſſes ſo much admiration: for, although Gaudin only received 167 millions for the 187 millions of taxes thus diſcounted, yet he has ſet them down as the laſt-mentioned ſum in the 402 millions of receipts during the laſt twelve months. This explains why the treaſury could not, in the ſame ſpace of time, *pay* more than 353 millions.

"It is with much concern, that I am thus obliged to enter into a controverſy with Mr. Necker; but it is neceſſary I ſhould point out two other errors of ſtill greater magnitude.

"To convince thoſe who had paid taxes to the monarchy, that they are not more heavily burdened now than before the revolution, he employs, among others, the following arguments: 'The duties on ſalt, on liquors, and on tobacco, occaſioned *much more conſiderable* charges of management, than the taxes now *ſubtituted* for them. Theſe *additional* expences, which fell upon the people, and from which they are now relieved, may be computed at 12 millions,' (about half a million ſterling).

"But, is Mr. Necker aware of the enormous burden of the land-tax, which has been *ſubſtituted* for theſe duties? Is, or can he be ignorant, that Arnould, and all the other calculators, who have attempted to compute the expences of coercion, which this tax draws after it, have eſtimated them at 50 millions? If we admit this calculation to have been tolerably accurate, three years ago, before that tax was ſurreptitiouſly increaſed; and when the perſons aſſeſſed to it obtained long delays to complete their payments, and were allowed to diſcharge it with *bons de rentes* (a kind of dividend warrants, applicable excluſively to the payment of taxes) and other government paper, which they purchaſed at a very low rate, what muſt be the difference now, that it muſt be paid in hard money, and part of it before harveſt time; now, that the receivers general, and under receivers, being rendered reſponſible for the delay, ſet in motion, every month, their flying army of *garniſaires*, who formerly made only two campaigns at moſt in a year? Some of the French tribunes have aſſerted, that theſe expences of coercion, which, under the old government, were eſtimated at only 7 or 8 millions, (about 3 or 400,000l. ſterling,) now amount to as much as the whole expences of management did then, on all the taxes, direct and indirect. If this opinion is not exaggerated, it conſtitutes an *additional* burden on the people, of about 50 millions, (about 2 millions ſterling,) which are wholly loſt to the treaſury.

"So far, however, from conteſting with Mr. Necker, that the ſubjects of the monarchy now pay leſs than formerly, I think I ſhall be able to prove to him, that, notwithſtanding this enormous increaſe of the expences of coercion, they pay one-fourth leſs. But what inference can thence be drawn to ſupport his compariſon of the burdens of the people under the two governments, unleſs we admit that the burden, whether of an individual, or of a nation, ſhould be computed merely from a compariſon of the abſolute weight borne, and not from a compariſon of its, or their, relative

ſtrength at different periods? And even, if we ſuppoſe the taxable income of the inhabitants to have diminiſhed only a fourth, ſtill we muſt be very cautious of thence inferring, that every thing elſe remains, with regard to them, on its ancient footing, becauſe, perhaps, upon an income of 400 crowns, now reduced to 300, they are taxed only three-fourths of what was taken from them, before this reduction of their income. No, I maintain that, although proportionally the ſame in appearance, the burden is, in reality, now incomparably heavier; and that, to render it equal, it ſhould be diminiſhed according to a very different ſcale from that of the diminution of incomes. As Mr. Necker, however, has loſt ſight of this rule of financial proportion, I ſhall ſpeak of it more at large elſewhere.

"I ſhall alſo ſupply another omiſſion he has made, and which is equally remarkable. Can it be believed, that, in a work, intitled, *Views of Finance*, in which he diſplays what he calls the *magnificent revenue* of conſular France, he has given no account whatever of her expenditure? Her debt is the only article of which he takes the leaſt notice; and even here he has forgotten to include, not only the floating debt, but the intereſt on the *provisory* ſtock already funded, or now funding, and which will ſoon ſwell it to 80 millions, inſtead of 60, as he ſtates it.

"Thus, wonderful as it may appear in a financial work, which concludes with ſome very ingenious moral reflections on the importance of national credit, and the *means* of reſtoring it to France, the principal requiſite is wanting, namely, a comparative table, ſuch as might ſatisfy monied men, that her ordinary expenditure will henceforth be abundantly covered by her ordinary receipts.

"If I am not very much miſtaken, this mode of reſtoring public credit, for which I can diſcover no ſubſtitute, is the primary element to which recourſe muſt be had; and, until Mr. Necker can prove, that the conſular financiers poſſeſs it, he muſt excuſe me, if I cannot join in his admiration at the *magnificence* of their revenue.

"Perhaps there is, throughout all Europe, only one revenue which merits the epithet of *magnificent:* I mean that of Pruſſia, if it be true, that, after defraying all the expences of the ſtate, conſiderable ſums are annually laid aſide. As to that of Bonaparte, let it amount to 400, or 500, or even 600 millions, nothing can be more miſplaced, than to decorate it with epithets of admiration or of pity, unleſs this judgment be founded on a compariſon with the national expenditure.

"And, is it Mr. Necker; is it the author of the beſt work we have on the finances of France, that thus laviſhes his encomiums? Oh! let this new work be indeed the *laſt*, as he has promiſed it ſhall be! Thoſe, who have ever been, and ſtill are, convinced of the purity of his intentions, and have taken a pleaſure, and felt it a duty, to defend them, have, indeed ſome right to give him this advice. Was it for him, again to ſtand forth, in the year X, to ſuggeſt to the French nation new republican experiments, and new plans of public loans, in which there ſhould be *somewhat of hazard, by way of lottery?* Was it for him to tell thoſe, who paid taxes to the old government, that they are not more heavily burdened by Bonaparte, than by Louis XVI? In ſhort, was it for him to draw a parallel between the old and new ſyſtem of finance; a parallel ſo injurious, that it would alone condemn the monarchy, if, fortunately for it, the pretended *ſure results*, on which Mr. Necker grounds it, were not merely extracted from the conſular budgets, of which he ought to have been the firſt to detect, and to blazon the impoſition?"

We

We now bid a laſting adieu to Mr. Necker, at leaſt as an *author*, whom, if he were not too far advanced in years, we ſhould have ſuſpected of harbouring a wiſh to become once more Chancellor of the Exchequer to the French government, whether monarchical or republican, and turn to a work of a very different deſcription, the importance of which will lead us to conſider it much at large. We have ever been among thoſe who have regarded the productions of Sir Francis D'Ivernois, as highly important and eminently uſeful, in throwing a light upon a very dark and intricate ſubject, and, on that account, as affording a great maſs of intereſting information to his contemporaries, and ſupplying a large ſtock of excellent materials for the hiſtorian. We are fully aware, that there exiſt a certain deſcription of politicians, who, judging of cauſes from effects, and taking a very ſuperficial view of things, have ridiculed the works of this writer, becauſe the French republic has not been ruined by the enormous deficit in her revenue, and by the total inadequacy of that revenue to her expenditure. But it does not ſuit theſe perſons, or elſe they want either inclination or ability, to examine the data on which Sir Francis builds his arguments. If they did this, their ridicule would ceaſe. On this ſubject, however, in our different notices of the former productions of the ſame writer, we have already ſufficiently explained ourſelves, and it is therefore needleſs to dwell any farther upon it at preſent.

In the "Introduction," written previous to the preſent war, the author declares the firm conviction of his mind, that the only poſſible means for remedying the deficit in the revenue of the republic, were a very conſiderable reduction of the expenditure, or a *renewal of the war*, for the purpoſe of opening the truly republican reſource of *foreign plunder*. Here we cannot avoid reminding our readers of the argument uſed by us in favour of the continuance of the laſt war, if only on a *defenſive* plan: we contended, that, by ſuch continuance, the enemy, from his inability to pay his army, and to ſupport all the other expences of his government, muſt either ſubmit to conclude a peace on *our* terms, or elſe have recourſe to the plunder of foreign ſtates, and ſo compel, as it were, the neighbouring powers to form, on a principle of ſelf-preſervation, a new confederacy againſt him. And this, we are perſuaded, will be the conſequence of the preſent conteſt. We are pleaſed to find our own opinions corroborated by a writer who is ſo perfectly converſant with French affairs, as Sir F. D'Ivernois is. Sir F. places the falſe ſtatements of the French, in reſpect of their finances, in a ſtriking point of view. He quotes the following paſſage from a ſpeech of Himbert, one of the tribunes.

"*Interrogate* the account of the miniſter of finance, and you will *ſee*, that on the firſt day of the year X, 473 millions had *actually* been received by the public treaſury, and that in the budget this receipt had been eſtimated at only 453 millions. What ſurer grounds of calculation, than that which builds the future on the paſt."

To this Sir Francis anſwers:

"I ſhall leave the reader to find a proper epithet for this aſſertion, when

he is informed, that having in my turn procured and *interrogated* the accounts, from which the tribune pretended to quote such a fact, I *saw* it there declared, by the minister of finance, p. 15, that the receipts appertaining to the year IX, collected during the space of twelve months, and of which the treasury could dispose, did not amount even to 353 millions*.

"The following is the passage in the minister's accounts, so strangely mi represented by the only tribune that took the trouble of *interrogating* them,

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* "It is there stated, that *the sums actually paid by the treasury, up to the first day of the year X, amounted to* 352,903,971 francs, including the dividends on the public funds. The minister, however, added, that 50 millions more must, at that time, have already been collected by the provincial receivers. But, not to mention the probability, that he did not think it sufficiently certain those receipts had taken place to draw for them, or that, if he did, his draughts were not *paid*, still there would be a great difference between 473 millions and 403, (a difference of near 3 millions sterling). Besides, admitting even that his receipts had really amounted to near 403 millions, he himself acknowledges, that near three-fourths of them had arisen from the *direct* taxes, which had brought 263,600,236 francs into the treasury, and were consequently received in full up to the last complementary day. But it should be known, that a great part of this sum, which is naturally supposed to be incashed, had not been either paid by the public, or advanced by the receivers of the taxes, but by the monied men of Paris, or in the provinces, who had been tempted, by an advantage of from 12 to 15 per cent. to discount the paper of the latter, under an engagement from the minister to reimburse them, should the bills come back protested. I would ask, then, whether this can be called an *actual* receipt of the produce of a tax, and whether it can be considered as a sufficient ground for expecting the like sum in future.

"Lastly, it should also be known, that the *rescriptions*, or promissory-notes, from the receiver-general, which the minister gets discounted, appear among the receipts of the year IX, for the full amount of their nominal value, namely, 187,439,025 francs, although somewhat above 20 millions was deducted for *discount*, and, therefore, remained in the hands of those who anticipated these payments. For this reason, the minister has passed these 20 millions to account among the *disbursements*; having fictiously passed them among the receipts, in order to swell the latter to 403 millions. I would, therefore, once more ask, whether this can be called an *actual* receipt?

"The expedient to which the minister resorted thus to receive and expend by anticipation the whole amount of the *direct* taxes, of which his predecessors were never able to receive above one half within the year, will also furnish a reply to an objection, which may be made, that, besides the 403 millions collected for the revenue of the year IX, the treasury also received, during the same interval, considerable sums for the arrears of former years. But now this resource of *arrearages* must cease, inasmuch as the only taxes that can be in arrear, have all been anticipated. Nay more, this *resource*, which has hitherto proved tolerably productive, will, in future, become a *charge* to the treasury, inasmuch as, instead of having any arrears to receive, it will be obliged to refund the amount of all discounted and protested notes.

and

and pointing out the reſults. 'When all the receipts of the revenue, belonging to the year IX, ſhall be *completed*, the ſum total *will be* 473,508,511 francs net.'

"It muſt be obſerved, that it was in Germinal (April 1802,) that is, in the ſeventh month of the year X, that Gaudin thus ſtated his expectation of receiving 473 millions for the revenue of the year IX, when the receipts ſhould be *completed*. But it is alſo to be obſerved, that he took care to be ſilent as to the period of that completion. Nor was this without good reaſon; for of the 473 millions, which the tribune Himbert repreſented as already incaſhed in the treaſury ſeven months before, there is, among others, a ſum of 20 millions, to receive which, it muſt wait for purchaſers of national domains not yet put up for ſale; and even when theſe ſales are effected, the purchaſers are, by law, allowed four or five years to complete their payments.

"This, I conceive, will ſufficiently ſhew, that the tribune Himbert, like all thoſe who preceded him, miſtook receipts expected for receipts actually realized, and that in this point of view alone can he ſay with any propriety, *the future is built upon the paſt*.

"But let us for a moment ſuppoſe, that the 473 millions, which the miniſter has as yet only produced in expectancy, ſhould, ſooner or later, be actually received by the treaſury; ſuppoſe, that this ſum had even arrived there in full by the laſt day of the year IX, as we are aſſured it did by the interrogator of the accounts; ſtill we could not draw any inference from the paſt as to the future, and this on account of a circumſtance ſo important, that the reader ought never to loſe ſight of it. For this circumſtance alone may furniſh a clue to extricate us from the labyrinth, in which the French financier endeavours to bewilder us.

"Among the receipts of the two firſt years of the conſulſhip, and which the financiers of Paris diſplay as a regular and permanent revenue, are a great many branches which are daily ceaſing or becoming extinct; ſuch as ſecurity-money*, rent of national domains now ſold or on ſale, purchaſe-money of domains ſold and to be paid for by inſtalments, produce of the perſonal property of emigrants, and of the warlike magazines and ſtores ſold after the peace, war tax, exemptions ſold to conſcripts, redemption of *rentes foncières*, or perpetual rent charges, emiſſion of copper money, and other reſources of the like temporary and ruinous nature. It ſhould be known too, that theſe are ſo rapidly expiring, that, although they amounted to 153 millions in the year VIII, they are only ſtated as 57 millions in the revenue of the year IX†. When theſe entirely ceaſe, as they undoubtedly muſt, and if the other branches do not increaſe, or new taxes are not reſorted to, the regular and permanent *national* revenue will ſcarcely exceed 400 millions."

Sir Francis then notices the impoſition reſpecting the amount of

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* "*Cautionnement*. A ſum of money depoſited as a ſecurity, and lent to the ſtate on intereſt, by various officers under government and others, particularly notaries; and after their death, repaid to their repreſentatives by their ſucceſſors.

† "See a table at the end of a work, recently publiſhed by the ex-miniſter of finances, intitled, 'Des Finances de la République en l'an IX, par D. V. Ramel.'

the *future expenditure*, and undertakes to prove, that the *peace* eſtabliſhment, as it actually exiſted at that time, (1802) required, inſtead of 500 millions, "a *clear* revenue of 700 millions, or a *groſs* revenue of about 800." He ſhews that, on the ſubject of the diſtreſſed ſtate of the finances, and the conſequence to be dreaded therefrom, the leading men in France agree with him. "Even thoſe of the tribunes, who, in public, paint in the higheſt colours the happy effects which the peace will produce on the finances, are privately convinced, that with the peace will begin their greateſt financial difficulties. Scarcely does a private diſcuſſion take place among them, but they repeat with terror and alarm what was ſaid by their moſt enlightened member," (Berenger): "*If genius and fortune have alternately ſaved the country, it has been by events and by* MEANS, *on which we can no longer reckon. The extraordinary chances of fortune are exhauſted, preciſely becauſe we are returning to an ordinary ſtate.*"

On thoſe who infer, from the partial luxury viſible in Paris, and from the pompous accounts of *embelliſhments*, of *new inſtitutions*, of *encouragement to the arts and ſciences*, that the revenue of France is in a flouriſhing ſtate, we take leave ſtrongly to recommend the following obſervations of this well-informed writer on the ſubject.

"I know Paris is *embelliſhing*, and I alſo know, that many Engliſhmen, who have viſited it, expreſs their aſtoniſhment at the number and *ſplendour* of the theatres. But they will be ſtill more aſtoniſhed to learn, that theſe embelliſhments, as well as the decorations of the opera and national fêtes, are paid for, not by the ſpectators of the capital, but by the inhabitants of the provinces. If we refer to the laſt public accounts, we ſhall find in the chapter *on the ſervices of the interior*, pages 55 and 56, that the conſular government appropriated, in the year IX, near two millions to theſe objects. We ſhall find too, and this is ſcarcely leſs ſtrange, that all the *aids* and *encouragements* granted, during the ſame year, to agriculture, manufactures, and commerce; encouragements, which the miniſter of the interior cauſed to be proclaimed with ſo much parade in the various gazettes of Europe, did not amount to one-tenth of the ſums, which he ſecretly laviſhed on the dancers, muſicians, and ſcene-painters of Paris*.

The

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* "The following is a comparative account of both:

National fêtes - -	779,612	Encouragement to agriculture, including 49,650 francs for ſalaries at the conſultation offices -	104,303
National column, and departmental columns -	103,485		
Muſical conſervatory -	251,586		
Théâtre des arts (Opera)	516,861	Encouragement to handicraft trades and arts -	56,839
Encouragement to the dramatic art, and to various theatres - -	120,000		
Total	1,771,544	Total	161,142

"When ſtating the ſums paid to the various theatres, the miniſter is frank enough to confeſs, by a marginal note, that 'this *kind* of encouragement

The author then ſhews, that the miniſter has miſapplied to theſe purpoſes ſums ſpecifically appropriated to other moſt neceſſary objects, ſuch as the rebuilding of works, repairs of the ſubterraneous excavations under the metropolis, and of the dykes in the rich plain of Dol, and in other places, all of which have been neglected, in order to encourage the *dramatic art*, in other words, to amuſe the good people of Paris!!

" If we read the reports of the prefects of the Hautes-Alpes, and of the Rhone, printed in the year X; from the former we learn, that the aids granted by the old government for the repairs of the dykes, that keep in the torrents, having *ceased*,—' this kind of conſtruction is become quite impoſſible; that loſſes more or leſs conſiderable daily ariſe; and that he knows villages, which, *within a ſhort time*, have loſt half, and others, *the whole of their lands*:' the latter informs us, that, in the *diſtreſſed ſtate* of his department, ' the dykes and cauſeways, like thoſe of Condrieu, Givors, and Anſe, being damaged by the waters, will ſoon be unequal to defend, againſt their ravages, plains of an excellent ſoil, and even the houſes.' How then is it poſſible not to feel indignation, when we conſider, that theſe cataſtrophes might have been, nay, might ſtill be prevented, by appropriating to them one half of the ſums that are laviſhed at Paris on objects of empty ſhew? Moſt aſſuredly we may now agree with Roſſeau, who ſaid, that, whenever he beheld any new embelliſhment of the capital, he was ſure of ſome province being plunged in miſery and tears. It is at Paris, that we ſhould ſtudy the character of the French, their infatuation for theatrical decoration, pomp, and declamation, their irreſiſtible habit of taking the ſhadow for the ſubſtance, and empty ſhew for happineſs. But to know republican France, as it now is, and compare it with monarchical France, we ſhould viſit the provinces, where the new proprietors of national domains ſtill continue eagerly to demoliſh the magnificent chateaux, which were formerly their proudeſt ornament. To judge of the exceſſive oppreſſion of the land-tax, we ſhould viſit the cottages of the peaſantry, who cannot even, by frequently ſubmitting to a privation of the neceſſaries of life, ſave their pittance from the execution of the *garniſaires*, and in many diſtricts are obliged to abandon to them their little freeholds. It is only in the provinces, that we can judge of the ruinous ſtate of the highways, ſome of which, if we may believe the engineers, are abſolutely effaced and *loſt*, or of the bridges, not one, as they inform us, having been built theſe ten years, though, during that period, a great number have broken down, and all are more or leſs in ruins. We ſhould viſit the many harbours, that are entirely choaked up, rivers once navigable, and mountains deprived of their trees, which, keeping the ſoil together by their roots, prevented the waters from inundating the vallies in torrents, whereas theſe torrents now cover them with unproductive mud and

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ment had not been included in chap. vi. for the year IX, and that the claſſification of the expenditure for the year X had *rectified* that *omiſſion*:' which means, I conceive, that he had no authority for furniſhing theſe encouragements to the theatres, and that, conſidering this as an *omiſſion*, he has *rectified* it beforehand, by ſupplying them with large pecuniary aids, although the treaſury could not pay him the whole amount of the funds aſſigned for his expenditure of *every kind*."

ſtones. It is only in the provinces, that we can judge of the deſtruction of the foreſts, the diſtreſs of the departmental hoſpitals, the horrid ſtate of the priſons, the extreme miſery of the prieſts, the decay of the manufactories, the high intereſt of money, the increaſing neglect of agriculture, and, what is perhaps ſtill more irremediable, the daily increaſing want of all the means of education. Nor can any one, without viſiting the interior of France with an obſerving eye, form a juſt idea of the ſacrifices that are made to the embelliſhments of Paris. Of this ruinous ſtate of the interior, I propoſe to give a full account; and as I ſhall deduce it chiefly from the reports of the prefects, I defy the admirers of France to controvert my authorities; but I alſo defy her bittereſt enemies to contemplate her preſent ſtate, without being moved with compaſſion for a nation, whoſe ruler attempts to conſole them for preſent loſſes and miſery by exhorting them *to enjoy the ſituation of the country, and its future hopes*, by telling them, that other nations *never name them but with reſpect, with admiration*, and that *the univerſe is full of their* GLORY!"

To the aſſertion, that peace had reſtored to productive labour thoſe who had been taken from it by the war, Sir F. anſwers, that the firſt fruit of peace was the levy of 90,000 freſh conſcripts, double the number raiſed in the year VIII, when preparations were making to over-run the continent: A happy ſpecimen of the *pacific intentions* of the firſt conſul, and of his regard for *economy!* And from this general conſcription, no exemption whatever was allowed; it included apprentices, ſtudents, profeſſional men, and, in ſhort, perſons of every deſcription; and this, notwithſtanding the proofs produced at the time, that "the laſt military conſcription had *very much hurt* agriculture" in the department of Gers,—"that, by falling indiſcriminately on every man of the age deſcribed, it had often carried off every working hand in a family at once, and that a great number of ſmall freeholders had been obliged to *abandon huſbandry*, and throw themſelves, in their old age, upon public benevolence."

He next comments on the alleged *economy* of Buonaparté, the return of *affluence and luxury*, and the *activity of the manufactories*.

"And yet men talk of the *great economy*, promiſed and effected by Bonaparte. *Economy!* The following compariſon of facts will enable us to judge of it. In the year VIII, and immediately after his return from St. Cloud, he declared, through the medium of his privy counſellor Deſermon, that the *ordinary national* peace eſtabliſhment would be fixed at 350 millions. In the year IX, he computed it at 415 millions, and promiſed it ſhould not exceed that ſum. In the year X, after having raiſed it to 500 millions, he obtained new decrees for the additional expence of the army of reſerve; as alſo for that of the 6000 legionaries, to whom he has ſince aſſigned twice the ſum decreed. Laſtly, and very recently, his firſt *organic* ſenatus-conſultum ſubſtitutes for the tribunes he has ſuppreſſed, as many ſenators and privy counſellors, whoſe ſalaries are two-fifths more. Such is the economy of Bonaparte!

"But we are told, the *revenue will increaſe of itſelf in conſequence of peace.* So, at leaſt, ſaid the conſul, in his *ſtatement* of the 24th of November 1801. Let thoſe, however, who ſuffer themſelves to be thus miſled, refer to the table

table at the end of the ex-minister Ramel's late publication, where they will see, article by article, that the *indirect* taxes, which had, in the year VII, produced somewhat more than 150 millions *net*, yielded, in the year VIII, somewhat less than 128 millions, and, in the year IX, did not exceed 110 and a half. They will also see, that the twelve articles, which he classes under the head of *revenue*, and which had, in the year VIII, produced 194,252,764 francs, only yielded 99,690,000 francs in the year IX.

"*The return of affluence and luxury!* Instead of judging of these by the accounts of travellers, who visit the theatres of the capital, let us examine the produce of the sumptuary tax. Ramel says, that it was expected to yield, for the year IX, 2,300,000 francs; and we learn from the last debates, that it only produced 900,000 francs; which seems scarcely credible, if we recollect that this tax includes horses, carriages, and even servants, male and female. What appears almost equally incredible is, that a whole department, the name of which is carefully concealed, certified, that it does not contain one individual, who is in a situation to be assessed to it. So that this branch of the revenue does not, in France, produce as many livres tournois as pounds sterling in England, where female servants are not included.

"*The activity of the manufactories!* Let us recollect the magnificent promises, which the consul personally made to those of Saint Quentin, when the works at the canal of Picardy were resumed in his presence; let us recollect, too, that the commercial deputy of that city declared, his presence had given every thing new life; that the cambric manufactories would soon throw the English into *despair, give the most fatal blow to their commerce, and cause that of France to reconquer its ancient rights, its ancient splendour.* Let us next refer to the last report of the prefect of L'Aisne, where we read, 'that in 1798 the manufactures at Saint Quentin amounted to 150 a 160,000 pieces; that in the year VIII they amounted to 45 a 50,000 pieces; *that they will this year scarcely amount to* 30 *a* 35,000; and that the district of Vervins does not now employ an eighth of the looms formerly worked there.' I shall have occasion also to adduce other particulars equally authentic, and no less melancholy, relative to the continued stagnation of the manufactories of Lyons, since the period when the inhabitants erected to the First Consul a triumphal arch, bearing the following inscription: ON HIS APPEARANCE THE ARTS AWAKENED IN THIS CITY, AND COMMERCE RESUMED ITS ANCIENT SPLENDOUR."

The *Introduction* contains many more important facts and remarks, but we have already extended this article to an unusual length, and must therefore reserve our farther account of this very interesting publication for a future number.

(To be continued.)

Zoglinge meiner Phantasie. Or, *Children of my Fancy.* Magdeburgh. Printed by G. C. Keil. 8vo. Pp. 239.

THIS small volume contains two novels, *The Effects of Avarice*, and, *Means to prevent Enthusiasm.* From the first of these pieces we translate the following extract:

"My

" My father was called by the people, ' Count,' and I, ' William.' We lived in a deep ſolitude, ſurrounded with woods. I remember but two perſons that uſed to viſit us: One of them I named ' Uncle Charles.' About four weeks after the laſt viſit of uncle Adolphus, a peaſant came to me while I was playing in the garden, and ſaid that I ſhould go into the caſtle that I might accompany my father to meet uncle Charles, who had written that he ſhould be with us to-day. I ran to the caſtle, but my father was not there. The peaſant paſſing out on the way by which uncle Charles was expected to come, cried, ' There goes the Count.' A man like my father beckoned me to come. He ſoon hid himſelf among ſome buſhes. The peaſant enticed me to follow and find him out. The man whom I took for my father, ſtarting from behind a buſh, ſeized me in his arms, and carried me into a coach. I called to the peaſant to help me, but he only laughed. I ſcreamed; the man ſtopped my mouth, and carried me away. We had gone a long way before I ceaſed crying. My fellow-traveller I had never ſeen before. He did all that he could to make me quiet. But I wept all the way; and at night did not fall aſleep till my ſenſes were quite tired out with crying. How long I ſlept I know not. It was late in the afternoon of the next day when we renewed our journey; and my conductor then aſſured me that we ſhould be ſoon at the end of it. I awoke, next morning, in a fine apartment; but my fellow-traveller was gone.

" The Prince ſeemed to view me with compaſſion. I ran confidently to him, claſped my arms round his knee, and cried, blubbering, ' Dear Sir, take me up?' He took me in his arms, kiſſed me, and preſſed me to his boſom. ' Dear Child!' ſaid he, ' I will reſtore thee to thy parents; and till that time thou ſhalt ſtay with me.' I thanked him for his kindneſs; and continued with him without farther diſcontent.

" CHAPTER SECOND.

" ——*My Boyiſh Years.*——

" The Prince's caſtle was very magnificent. But magnificence of this ſort was what I had been ſomewhat accuſtomed to; ſo I was not ſurpriſed. I quickly forgot all concern about my parents; and was ſo ſatisfied with the kindneſs I experienced in my preſent ſituation, that I wiſhed for no change. My boyiſh gaiety, my arch ſimplicity, and the warmth of my young attachment, ſoon made me as dear to the Prince as if I had been his own ſon.

" The bodily exerciſes which were fitting to my age, confirmed my health, gave agility to my limbs, and braced my whole frame with growing ſtrength. I knew no fear; and my youthful boldneſs was often enough to have coſt me my life, if I had not been carefully attended. Any knowledge that I as yet acquired, came by chance, and as a matter that was not particularly made an object for me: but I poſſeſſed for it already the ſubſtantial ground-work of a good heart, and an ingenuous diſpoſition. I was naturally diſpoſed to what was virtuous; and ſome of the worthieſt perſons in the Prince's court took pleaſure in cultivating the ſeeds of virtue in my heart. Except in his hours of buſineſs, the Prince was hardly ever without me.

" Thus paſſed on my time, quiet and agreeable, till I was in the tenth year of my age. In recompence for ſo long a ſeparation from my parents,

Madam

Madam Fortuna ſeemed to have taken me to be her own darling. All things wore to me the roſy colours of joy; and I enjoyed the preſent, undiſturbed by care for the future.

" Strangers were ever, if men of talents and liberal manners, made welcome to this Prince's court. One of theſe, Mr. Von Gelin, entertained me with many engaging tales, ſo that I became very fond of him. The more of theſe he told me, the more deſirous was I to hear him. And I became the companion of his walks, as often as he would give me leave.

" One day when I was preſſing him for the concluſion of a tale which he had begun ſome days before, he promiſed to ſatisfy my deſire as ſoon as he ſhould have returned from his walk. At the appointed time I went to his room; but he was not then in the houſe. I waited for him; but he came not; and I grew impatient. A ſervant came to tell me that Mr. Von Gelin was with Captain Von Lido, and wiſhed me to walk with them. Captain Von Lido I knew; but not the place where he lived. The ſervant ſaid that he would take me to him. I went into a light carriage; and the ſervant ſaid that he would drive me. We paſſed through the town to the very gate. I then aſked, in great ſurpriſe, if Captain Von Lido did not live in town. 'He had gone with Mr. Von Gelin to his country-houſe.' The ſervant drove on. But no country-houſe was to be ſeen. The alarming ſilence which he now maintained, the rapidity with which the carriage moved along, the darkneſs of the night, and the terrors which hung upon my fancy, reduced my mind to a ſtate of ſtupid aſtoniſhment, in which I might ſeem to loſe all feeling and expreſſion of concern.

" We had entered far into a thick and dark wood, before I revived from that ſtupor, ſo much as to remark the appearance of the places around. The morning now dawned, after a ſhort and foggy night. My conductor ſat mute beſide me. A duſky gloom ſpread an air of horror over the wood. The ſound of the oak-branches ſhaken by the wind, and the ſongs of the awakening birds, alone, broke through the death-like ſtillneſs in which all nature was buried. Where were now, my boyiſh foolhardineſs, my boldneſs, ſprightlineſs, and flow of ſpirits? But who, indeed, would expect theſe, in a ſituation ſuch as I was then in. The firſt rays of the morning ſun began to ſhine faintly among the trees. My companion ſtopped, bound his horſes to a buſh, and carried me to ſome diſtance from the road ſide. We came at laſt to a thicket. He drew his ſword, and ſaid with a harſh voice, 'Pray for five minutes!' I was overpowered with ſudden terror. The anguiſh of death ſtruck through my heart. I claſped my hands together, and wiſhed to pray, but could not. I loſt all power of thought and ſpeech. I was incapable of any other emotion than a low whining cry. I ſank down, exhauſted and helpleſs. My companion ſeized me roughly by the arm, ſaying, 'Have done!' and without waiting my anſwer, aimed his ſword to give my death's wound. I ſank upon the earth ſenſeleſs.

" Chapter Third.

" *Unexpected Deliverance.*

" He lives! he lives! dear father!' Theſe words I heard whiſpered in a ſoft voice, as I revived from the unconſcious ſtate into which I had ſunk. I felt as if awaking out of ſome frightful dream. I attempted to open my eyes, to prove, as it were, if I were actually awake. I then perceived two blue eyes fixed with looks of kindneſs on my countenance, and a ſmall white hand

hand claſping my right hand. A hoarſer voice ſaid, 'Huſh! Make no noiſe!' When I could look around me, I could perceive that I was in an handſome chamber, with elegant furniture. I lay upon a ſofa, before which ſtood a man of majeſtic ſtature. He had a venerable air: His mien beſpoke reſolution: His looks were expreſſive of tenderneſs of heart. 'Where am I?' inquired I, in a low faint voice: 'In good hands,' anſwered he; 'but, for the preſent, you muſt be quiet.' He then left me; but the little girl remained. She then began to talk to me, in a tone of compaſſion, telling me, that 'ſhe had thought I ſhould never come to life again: but that her father and the phyſician ſaid, that I ſhould ſoon recover.' While this good-hearted little girl ſpoke, all the terrible images of the paſt crowded back upon my memory. I ſaw, in fancy, the threatening look, and brandiſhed ſword of the aſſaſſin; methought I ſtill heard the thunder of his voice: and I was within a little of falling back into the ſtate of inſenſibility, out of which I had juſt recovered. Yet, I could not underſtand what were the means of my deliverance: and all the little girl's information gave me no light reſpecting it. This uncertainty and confuſion of thought relative to the paſt, the preſent, and the future, ſomewhat impaired the joy which it was natural that I ſhould feel in the ſenſe of my deliverance, and in finding myſelf to be no longer in the hands of my late odious companion.

"The phyſician coming in, diverted my mind from theſe diſagreeable reflections. He felt my pulſe, and then turning to the father of my little female friend; 'The pulſe,' ſaid he, 'beats ſomewhat hard and irregular: I have, however, no doubt Colonel, but a good ſound ſleep will leave our little patient perfectly well.'

"Come then Jeſſy,' ſaid the Colonel, 'come with me, and leave the poor boy to ſleep.' They retired, and I ſoon fell aſleep."

In the progreſs of this ſmall novel, William, the hero of the tale, finds the Colonel to be his uncle, the brother of his mother; he is brought up in his houſe; paſſes through ſome other intereſting adventures; learns that all his difficulties and misfortunes proceeded from the wicked contrivance of two other uncles, the brothers of his father, who wiſhed to acquire unjuſtly the family titles and eſtates to themſelves; is at laſt, with the glad conſent of his uncle, and of the prince, married to his charming couſin, the little girl who is mentioned in the preceding extract.

The whole piece is rendered moſt pleaſingly intereſting,—by the incidents,—by the characters,—by the manner in which it excites, ſuſpends, and, by degrees, ſatisfies curioſity,—by the tone and caſt of ſoftneſs and ſimplicity which prevail throughout it,—by unaffected eaſe of ſtyle,—and by many happy and delicate paintings of appearances in external nature, as well as by the juſt expreſſion of remarkable turns and burſts of human paſſion and ſentiment.

The ſecond of theſe ſmall novels poſſeſſes merit not inferior, though, in its kind, ſomewhat different.

Leben

Leben von General Von Zieten, &c. Bei M. Von Blumenthal. Berlin. 1803.

The Life of General Von Zieten. By Madame Von Blumenthal.

IN the military hiſtory of mankind, there is ſcarcely a more intereſting portion, than that of the wars of Germany, in the reign of Frederick the Great of Pruſſia. Germany was, during that reign, the principal theatre of martial effort for all Europe; the Auſtrians and Pruſſians, the moſt eminent military nations in the world. Vaſt armies were brought into action on a field comparatively narrow. The conteſts were not thoſe of force againſt weakneſs, nor of diſcipline meeting diſorderly rage. The force, the talents, the ſcience, the reſources were, on the two ſides, at almoſt all times, ſo equally matched, as to leave perhaps leſs than ever in any other wars, to be gained or loſt by circumſtances independent of the vigilance, diſcretion, activity, and valour of the combatants. Military diſcipline was then carried to the greateſt and moſt ſyſtematic perfection which it has yet attained. Higher genius in generals, than thoſe wars called forth, has never perhaps been exhibited in the field. The novelty of a king, a man of genius, in the field, and not for mere oſtentation, nor ſimply to give authority to another's orders and deſigns, but exerciſing, in all reſpects, the effective command over his own armies, could not fail to fix, in a particular manner, the general attention of mankind. What conſummates the intereſt and inſtruction of the whole, is, that the ſcale was finally turned, and the advantage in the wars between Pruſſia and Auſtria determined, not by foreign aid, nor by unforeſeen chances of fortune, but by the aſcendency of talents, and the more verſatile and energetic activity of arbitrary and uncontrouled power, where it was in the hands of a man that had mental ability to exerciſe it actually for himſelf.

FREDERICK has been the hiſtorian of his own wars; and has related, with ſomewhat of the power and ſkill of a philoſophical hiſtorian, the deſigns which he conceived as an able general, and the deeds which he atchieved as a hero. But, his own eye could not witneſs all the detail of the ſubordinate meaſures and events in his wars. He was not equally a maſter in all parts of military ſcience. He was ſubject, like every man of high talents and great ſelf-confidence, to prejudices and prepoſſeſſions, and to ſuch errors reſpecting facts and characters, as thoſe naturally lead into. It is ever ſatisfactory to have the evidence of many more witneſſes than one, when we are aſked to give faith to the accounts of any great ſeries of tranſactions. And, as Frederick, man of genius as he was, could not have ſo ſucceſsfully provoked and withſtood ſuch an hoſt of foes, without the aſſiſtance of ſubordinate commanders of talents ſimilar to his own; it is agreeable to ſee alſo the characters of thoſe officers diſplayed in narratives of their own, and their proper parts in his plans and victories duly aſſigned to them. To military men eſpecially, it muſt be deſirable to obtain the fulleſt information reſpecting every department

ment and every enterprize of the Pruſſian ſervice for that time during which it was the great ſchool of war. We ſhould therefore believe, that this ample, authentic, and ſatisfactory narrative of the life of General Von Zieten, will be very generally read with the ſame curioſity and pleaſure with which we have peruſed it ourſelves.

This work is not, indeed, the compoſition of General Von Zieten himſelf, but of his ſiſter-in-law, Madame Von Blumenthal. She wrote it, however, after living much in the General's ſociety in his old age, hearing him often relate almoſt every incident which ſhe mentions, and peruſing, at full leiſure, and with every requiſite explanation from himſelf, all the plans and papers which he had preſerved. She had opportunity alſo, to converſe concerning moſt of his atchievements, with great officers who had received their military education under him. She has had acceſs to almoſt every printed book, or authentic document in manuſcript, by which light could be uſefully thrown on the character and tranſactions which ſhe undertook to illuſtrate. The narrative may, in fact, be looked upon as that of the old General himſelf, ſince almoſt every thing in it was ſet down from his own lips. And, on the other hand, it has the advantage of a freedom from thoſe partialities that never fail to give a falſe colouring to many things which are told, even when the beſt of men writes his own ſtory.

Von Zieten was born in the year 1699, at the village of Wuſtrau, about eight and twenty miles diſtant from Berlin. His father was a country gentleman of ſmall eſtate. The ſon, after receiving a domeſtic education, bore a halberd at the age of fourteen, in the regiment of Schwerin; and, when he was about one and twenty, obtained a pair of colours. His figure was ſmall, and his temper, in early life, impatiently quarrelſome, ſo that his adventures in the army were, for a number of years, far from promiſing of high future promotion.

At length, after he had left one regiment in diſguſt, and had been diſmiſſed, by the ſentence of a court-martial, from another, he was, at the age of thirty-one years, appointed to a lieutenancy in one of three companies of huſſars, which the king of Pruſſia, father to Frederick the Great, had then recently formed. It ſoon appeared, that his figure and genius were adapted to the huſſar-ſervice: and he had learned ſomewhat to moderate that impetuoſity of temper, which was before ſo very unpropitious to the improvement of his fortune. The king, deſirous to improve his huſſars to the higheſt perfection of diſcipline, activity, and addreſs, ſent Von Zieten, in 1735, with an hundred and twenty men, to ſerve in the Auſtrian army under General Von Baronnay, then the moſt famous commander of huſſars in Germany. In a campaign or two, in that ſervice, againſt the French, Von Zieten approved himſelf the apt pupil of all the ſkill of Von Baronnay, and acquired diſtinction by various acts of ſignal intrepidity and addreſs. He was promoted, on Von Barronay's recommendation, to the rank of major, and recalled with his huſſars to Pruſſia.

No

No war enſued, to call the Pruſſian huſſars into the field, till the acceſſion of Frederick the Second, in the year 1740. His father, a man of no mean talents, though of a ſtern and rugged character, had, by filling his treaſury, and by eſtabliſhing a diſciplined army, prepared the means of the future greatneſs of his ſon, and of the Pruſſian monarchy. At the end of the very year of his acceſſion, the new king aſſerted in arms, his right to the dominion of the province of Sileſia. He carried into the field three ſquadrons of huſſars, whoſe chief acting officers were Lieutenant-Colonel Von Wurm, and Major Von Zieten.

In the firſt campaign, theſe huſſars were little employed, and had not opportunity to evince the uſefulneſs of ſuch a ſpecies of force. In the winter, the king determined to make more uſe of their ſervice, and framed for them a new ſet of regulations. They took the field in April 1741. They were preſent at the battle of Mollwitz; but had no remarkable ſhare in the victory. Yet, two months had ſcarcely elapſed, when they came into a more unremitting activity of ſervice than almoſt any other of the Pruſſian troops: And, no ſooner were they put forward, than Colonel Von Wurm, appearing plainly to want the boldneſs of ſpirit and preſence of mind neceſſary to command, was diſmiſſed on a ſmall penſion; and Von Zieten, evincing himſelf by many exploits, and by the moſt admirable promptitude, ſkill, and vigilance, to be formed, as it were, by nature, for the hero of the huſſars, was promoted to be leader of the three ſquadrons. In one inſtance, though deſerted by Von Wurm, and oppoſed by ſuperior numbers of the huſſars of Auſtria, he had diſperſed the enemy, purſued them to a diſtance, and from extreme danger, occaſioned by his colonel's perfidy, brought his followers back in ſafety to their poſt. In an enterprize to diſlodge the enemy from the poſt of Rothſcloſs, Von Zieten, at the head of his huſſars, made priſoners a whole regiment of Auſtrian cavalry; General Von Baronnay, his former maſter in the huſſar-diſcipline, by whom they were commanded, making his eſcape not without the greateſt difficulty. On another occaſion immediately ſubſequent, the laſt in which Von Wurm had a command, when this unſkilful and imprudent officer had precipitated himſelf, with a great part of his huſſars, into the ſnares of the enemy, they were fortunately reſcued by the ſingular vigilance and activity of Von Zieten.

In the courſe of a ſingle month, for ſuch ſervices, Von Zieten was, by the diſcerning Frederick, promoted ſucceſſively to the ranks of lieutenant-colonel and of colonel, honoured with the inſignia of the order of Military Merit, and appointed to the command of a regiment created expreſsly in his favour; for it was then, and on his account, that the ſix ſquadrons of huſſars, all that exiſted in the Pruſſian ſervice, were embodied formally into a ſingle regiment.

Thus promoted and encouraged, his ſervices became continually more zealous, and more conſpicuouſly important. Near Grotkaw in Sileſia, Von Zieten, with his huſſars, had the merit of reſcuing from

otherwiſe

otherwiſe certain deſtruction, a fine and newly raiſed regiment of Uhlans, who were rendered, by the incumbrance of pikes, unable alike to ſuſtain the charge of the Auſtrians, and to make good their retreat. And throughout the campaign, ſo deciſively uſeful was, on every occaſion, the ſervice of Von Zieten's huſſars, that Frederick was induced, in the winter, to augment the ſix ſquadrons to ten.

While Von Zieten was, in the interval between the campaigns of 1741 and 1742, induſtriouſly recruiting his ſquadrons, and perfecting their diſcipline, he received orders, as early as the 15th of January, to march without delay from winter-quarters, and join the army under Marſhal Von Schwerin before Olmutz. He had ſcarcely muſtered his regiment, and paſſed the Pruſſian frontier, when Olmutz was ſurrendered. The fame of his approach at a ſeaſon ſo critical, alarmed the inhabitants of Auſtria to the very heart of Vienna. His regiment actually advanced within leſs than ten miles of that capital: and its citizens trembled as if he had been already at their very gates.

He was ſent, with his huſſars and ſome dragoons, to diſperſe a body of Hungarians on the frontiers of Moravia. In the firſt rencounter at Gedingen, he made two or three hundred of them priſoners, and drove back the reſt. Purſuing theſe along a dyke, which led acroſs a marſh, and was itſelf interſected by ſeveral canals, of which the bridges were broken down, he again diſperſed them, ſpoiled their magazines at Skalen, followed them with equal ſucceſs to two new poſts at which they had endeavoured to rally, and, though their firſt number was full eight thouſand men, completely effected the purpoſe of his enterprize, by killing, diſperſing, or taking priſoners, the whole remains of that body. In the ſubſequent retreat of the Pruſſian army, under the prince of Anhalt, from before Olmutz, Von Zieten, with his huſſars, covered the baggage, and led the vanguard. He ſhared the honours of the victory of Chotuſitz: And the king, who ended the campaign of 1742 with a glorious peace, was fully ſenſible how much the ſervice of his huſſars, and eſpecially of Von Zieten their father, in ſome ſort, and founder, had contributed to that great and fortunate event.

The nature of the ſervices upon which Von Zieten had been employed in the war, had afforded him an opportunity to make his fortune by plunder, if he had been hard-hearted and rapacious; but he was upright, pious, and humane. So, except in the increaſe of his pay from his promotions, the war left him as poor as it had found him. During the peace, he was engaged by the king's orders, in improving the diſcipline of his own, and of ſome other regiments. Frederick gave ſometimes military problems to Von Zieten and his officers, upon which he required them to form plans of action in the field. Von Zieten had the diſſatisfaction to find, that, in the courſe of the peace, the king was leſs partial to the huſſars than to his more regular troops, which were, by their nature, adapted to diſplay the moſt ſyſtematic order and perfection of tactics. Having honoured Von Zieten with the moſt rapid promotion in the heat of the war, Frederick, during the peace, thought it no injuſtice to prefer to his the claims

claims of ſeveral other officers. Von Zieten's mind became diſcontented upon this account; and his bodily health, never robuſt, was, at the ſame time, much afflicted by the injuries which it had ſuffered in the war. But, he enjoyed great domeſtic happineſs in the ſociety and tender cares of his wife, a very amiable woman, to whom he had been ſome years married. She bore him a ſon in the year 1743, in whoſe birth he greatly rejoiced. And, at the moment when his health was thought to be in the moſt ſerious danger, the call to a new war ſeemed to renovate, on a ſudden, the whole energies of his conſtitution.

He quitted his ſick-bed, and marched with the army, in the month of June 1744. Von Zieten, with his huſſars, were of the vanguard when the king entered Bohemia. They were the firſt that ſaw and encountered the enemy. They fell, unexpectedly, on Eſterhazy's regiment, killed a great number, took many priſoners, and exceedingly harraſſed the reſt on their retreat. On their arrival at Prague, almoſt every huſſar wore a ſabre-pouch, taken from an Auſtrian ſoldier or officer of the regiment of Eſterhazy. After ſome gallant acts before the walls of Prague, Von Zieten greatly diſtinguiſhed himſelf, by leading the way acroſs the river Muldaw, to the capture of Budweis. The caſtle of Frauenberg was ſurrendered to him on the 1ſt of October. On the 3d of the ſame month, the king, in acknowledgment of the merit of his ſervices, promoted him to the rank of major-general, ordering his commiſſion to be ante-dated eight months, for which the full pay was allowed him. In the ſubſequent retreat of the Pruſſians to Prague, Von Zieten and his huſſars, left to guard the baggage in the rear, which was, however, the front of the danger, triumphed on the banks of the Muldaw, in an engagement of great peril, with the Auſtrian huſſars and Croats, of whom the latter eſpecially were ſlaughtered with terrible havoc. The king himſelf rode out to meet the victorious huſſars, as they approached from this engagement: and the cry of "Long live the king! Long live Von Zieten and his troops!" reſounded through the camp. When the Pruſſians, beginning to be outnumbered and overpowered by the Auſtrians, were led into cantonments for the ſeaſon, General Von Zieten, with General Von Naſſau, had the charge of covering the army in its paſſage over the Elbe near Collin. He repulſed the Auſtrian huſſars led by Nadaſti and Trenck, in one of the moſt gallant and hazardous conflicts in which he had ever fought. At a moment when, his horſe being ſhot under him, he was in extreme perſonal danger, he had the generoſity to refuſe the horſe of one of his ſubaltern officers; becauſe that officer could ſcarcely have eſcaped without his horſe; and, as he was a deſerter from the Auſtrian ſervice, muſt have been hanged if he had been taken priſoner. The king of Pruſſia was ſoon after obliged to evacuate Bohemia, and to eſtabliſh his winter-quarters in Sileſia. Von Zieten was then the laſt that quitted the Bohemian frontier at Braunaw. He had a diſtinguiſhed ſhare in repulſing an irruption made by the Auſtrians into Upper Sileſia. On the 30th of December,

the king, in reward of his ſervices for that campaign, added to his income the ſum of 1200 dollars a-year.

In the campaign of 1745, the king's plan was, rather to draw the enemy into the defiles of Upper Sileſia, than to expoſe his own troops, by advancing too hazardouſly into Bohemia. With this view he embodied his main army between Patzkaw and Frankenſtein. A corps of nine thouſand men was ſtationed, under the Margrave Charles, between Jagerndorf and Troppaw. The Auſtrians, to the number of twenty thouſand, ſoon occupied the intermediate ſpace from Jagerndorf to Neiſſe. Intercourſe between the two Pruſſian armies was thus cut off: and, after various expedients to renew it, had failed; the king was induced to ſend Von Zieten with his huſſars, to pierce through the enemy, and carry new orders to the Margrave Charles. Von Zieten, with admirable addreſs, made his ſoldiers put on their fur-accoutrements, in which they had not yet been ſeen by the enemy, and which much reſembled thoſe of one of the Auſtrian huſſar regiments. He then led them on, in a ſilent march, through the territory occupied by the Auſtrians, and through the very middle of their camp. He had almoſt paſſed beyond it ere the Auſtrians were aware that an enemy was among them. At laſt, diſcovered, they fought their way with their ſabres to the Margrave's camp; at which they arrived, without having ſuffered a loſs at all proportionate to the danger. The Margrave Charles immediately retired to join the king: and Von Zieten with his huſſars, had the honour of covering the retreat. On the 4th of July, the General was ſtationed at the head of a body of reſerve of twenty ſquadrons, in the battle of Hohen-Friedberg. The fortune of the day was almoſt decided, when a bridge over the river Strigaw breaking down while the Pruſſian cavalry were paſſing, expoſed an unequal portion of them to great danger from that of the Auſtrians. But Von Zieten, at the head of the reſerve, then forded the river, ſupported the cavalry which the Auſtrians had ſo nearly overpowered, and thus afforded an opportunity for the reſt of the Pruſſian force to make thoſe movements, by which they ſecured the victory. Amidſt the warfare of ſkirmiſhes in the progreſs of this campaign, the huſſars were in continual activity, and never failed to diſtinguiſh themſelves by boldneſs and ſtratagem. Von Zieten was ever as ready to lead his followers ſkilfully through the moſt formidable dangers, as to reſcue any parties that happened to run into ſnares, by their own headlong impetuoſity. On a remarkable enterpriſe before the ſuburbs of Koniginngratz, the General ſaved Major Rohr, one of his beſt officers, with a party, when they were on the point of being cut off, in conſequence of preſſing too far in the purſuit of a regiment of Ublans, whom they had driven before them. In the march of the army from Sileſia, in the middle of October, General Von Zieten, at the head of the huſſars, had the merit of repulſing the enemy, who had found opportunity to attack the army with advantage in a defile near Schlazer. This General was the firſt to begin the famous engagement at the village of Hennerſdorf; and his regiment had the honour

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of adding to its former muſic, that of two kettle-drums, which were among the prizes of that day, and which the king permitted it afterwards to bear, as a trophy of the victory. Von Zieten was wounded in the battle by a ball, which paſſed through the calf of his leg. The campaign and the war were, ſhortly after, brought to a termination, the moſt glorious and advantageous to Pruſſia.

Von Zieten had atchieved, in this war, ſervices the moſt important which could be performed by a general with a ſubordinate command. His poſt was ever in the very mouth of danger; and he had never diſappointed the confidence of his ſovereign or of his troops. He was always cool, yet ardent in battle; prompt in his deciſions; capable of foreſeeing almoſt every contingency of peril or advantage; kind as a father to the ſoldiers and officers under his command, and poſſeſſing, in return, an unbounded aſcendancy over their minds; rejecting with ſcorn every chance of improving his fortune by acts of rapacity or inhumanity; exact in the diſcharge of his own duties, and vigilant in ſeeing that his men performed theirs with equal attention; withal, a patriot, a Chriſtian, a man extremely amiable and upright in all the relations of domeſtic and familiar life. Whenever he had the king's orders to pillage a hoſtile country, if ſevere devaſtation were not neceſſary to break the military deſigns of the enemy, Von Zieten would execute the pillage only in form. He would cauſe a few windows to be broken, throw down a few ſtoves, diſplace the furniture of a houſe or two, and then leave the inhabitants uninjured by any act of barbarity, or by the deſtruction of any thing abſolutely neceſſary to their ſubſiſtence. At the end of this war, his whole ſavings did not exceed 800 dollars.

But Von Zieten, however he might win his ſovereign's approbation, by his valour, probity, and military zeal, was not of that ſpecies of character to which his king was chiefly partial. He was not a man of much literature: he was not a wit; he was not a freethinker: he was not, even in thoſe things in the art of war which he knew the beſt, a forward voluble talker: he was not an eager pupil of the manners and philoſophy of France, but a true honeſt German of the old ſchool: he knew not, he ſcorned, to ſhew off and magnify his own merit by courtier-like artifices: and he was equally incapable of employing any of the arts of detraction to leſſen the merit of others, when it roſe into any thing like competition with his own. Beſides, Von Zieten having been bred in the ſchool of the late king, was partial to his memory, was jealous of the honour of the diſcipline of that time: while Frederick regarded his father and his ſoldiers as ſo many rude boors, who knew little or nothing of the ſcience of war, and were incapable of the diſciplined perfection of its practice. There was, in ſecret, ſomething of the ſame difference between Von Zieten and Frederick, as between Clytus and Alexander. Von Zieten, too, might conſider himſelf as the former of the Pruſſian huſſars, and the author of their received modes of diſcipline: But Frederick, with the ſpirit of a man of genius, wiſhed to ſhew, that he was himſelf

the means of improving the diſcipline of the huſſar corps, to a perfection which plain old ſoldiers, like Von Zieten, were little capable even of conceiving. Frederick alſo appears to have conſidered much more the tactics of the heavier cavalry, and the infantry of the line, than thoſe which more expreſsly ſuit the peculiar nature of the huſſar ſervice. He was proud of his ſucceſſes, and deſired, though with the addreſs of a man of ability, to arrogate the whole merit of his triumphs to himſelf. To General Von Zieten, he was, therefore, during ſeven years of peace, an unkind and diſcouraging maſter. Younger officers were preferred over his head; and at every review, the diſcipline of the huſſars, and the General's diligence, were impatiently diſapproved. A Colonel Winterfeldt, a younger officer, winning the king's private favour by his wit and addreſs, did Von Zieten numerous ill offices; and had, at laſt, almoſt driven him in diſguſt from the ſervice. Von Zieten endured this ungenerous uſage with a diſſatisfaction which he was not always careful to conceal. Frederick was not ſo meanly unjuſt, as to diſgrace his general for indications of firmneſs and dignity, which were not unworthy of the loyal ſoldier; and yet, he would not uſe him well. Von Zieten had to wait for the renewal of war, in order to extort from the king an acknowledgment of the full value of his military talents.

In the mean time, he received occaſionally ſome ſmall pecuniary gratifications. At a tournament at Berlin, in the year 1750, the prizes were carried off by Prince Henry of Pruſſia, Prince Ferdinand of Brunſwick, and General Von Zieten. But domeſtic afflictions were added to the profeſſional diſcontents which the General endured. His only ſon, and his beloved wife, died: and his own health fell into a ſtate of dangerous infirmity and decline. His moderate fortune was impaired and encumbered by the expence at which he had built a new houſe at Wuſtrau. And he was about to reſign the emoluments of the ſervice, and to retire ſilently under his own roof, at a time when he had very little left to live upon.

Juſt then, the king ſaw himſelf on the eve of another war. His own heart and judgment, then, inſtantly gave the lie to his late complaints againſt Von Zieten, by making him feel it as of the laſt importance, that he ſhould not take the field unaccompanied by this excellent officer. Winterfeldt, the king's favourite, was ſent to divert Von Zieten from his purpoſe of retreat; but he would not yield to the perſuaſions of the man who had poiſoned his ſovereign's mind againſt him. The king himſelf at laſt waited on his general alone. Von Zieten heard his majeſty's firſt remonſtrances without reply. But, when Frederick warmly declared, that he had his whole confidence, and expreſſed an expectation of his loyalty and honour, that he would not, at the commencement of a dangerous war, abandon his country and his king; Von Zieten then threw himſelf at the monarch's feet, and vowed to ſhed the laſt drop of his blood in his ſervice.

Von Zieten was ſoon after inveſted with the inſignia of the order of

of the Black Eagle. When the king marched into Bohemia, Von Zieten had the command of the advanced guard. In the night between the 5th and 6th of May 1757, the General covered the encampment of the Pruſſian army, between Trachern and Czisnitz, from an attack, which the Auſtrians under Count Brown might have otherwiſe made upon it, with very great advantage. In the famous battle of Prague, which was fought next day, Von Zieten was placed at the head of the body of reſerve, with expreſs orders to make no movement, unleſs upon an immediate command from the king. But Von Zieten perceiving, that the difficulties of the ground over which the left wing was to march to the attack, demanded other meaſures, ſoon advanced from the inactivity of the reſerve, and placed ten ſquadrons of dragoons to cover that march. The left wing, under Marſhal Von Schwerin, was, at its firſt encountering with the enemy, driven back. General Von Zieten, with his dragoons, ſtayed the flight, till, at his command, General Werner brought up the reſt of the reſerve. Von Zieten, then, with the principal ſtrength of the reſerve, renewed the attack. With his huſſars, he diſperſed the Auſtrian regiments of the line which oppoſed them. All gave way before him; and he advanced till he had cut the enemy off from Prague. The battle was, in the mean time, urged on, in every other part of the field, with renovated ardour on the part of the Pruſſians. On the ſide of the Auſtrians 25,000 men were ſlain in the battle. The Pruſſians, with the loſs of an equal number, remained maſters of the field of battle, and of the enemy's camp. Von Zieten had a diſtinguiſhed ſhare in watching the approaches of the enemy, and in covering the Duke of Bevern's marches, in the movements in the beginning of June, which immediately preceded the fatal battle of Collin. On the day of that engagement, amidſt the errors of the king and ſeveral of his generals, Von Zieten, with his huſſars, cut off the Auſtrian huſſars from the principal army; and afterwards continued to do his duty with the greateſt zeal, till he ſuffered a contuſion from a ball grazing his head, in conſequence of which it became neceſſary to take him off the field. On the 6th of September, General Von Winterfeldt, whom the king had raiſed to a ſuperiority in command over Von Zieten, was killed, in a raſh and unneceſſary attack on the Auſtrians, under General Nadaſti, at the village of Holzberg. The diviſion of the Pruſſian army under the Duke of Bevern, executed, ſoon after, a difficult retreat, in the face of the enemy, from Gorlitz to Breſlaw: and Von Zieten, now without a rival in the huſſar ſervice, had the merit of covering the retreat. In the ſubſequent battle before the walls of Breſlaw, all his efforts were unavailing to wreſt the victory from the Auſtrians. But, by the zeal and wiſdom of his remonſtrances againſt a precipitate retreat, addreſſed, firſt to General Von Leſtwitz, afterwards to General Von Kiow, he had the merit of ſaving the remains of that army. He had, ſoon after, orders from the king to put his ſuperior generals under arreſt, and himſelf to conduct to the king, a body of fifteen thouſand men, who had ſurvived all

the diſaſters of this part of the army. In the famous battle of Leuthen, on the 5th of December, in which the fortune of the king prevailed, Von Zieten charged the Auſtrian cavalry under General Nadaſti, and defeated them. His own regiment alone took two thouſand priſoners. On the 7th, Von Zieten was detached at the head of a ſtrong force of huſſars, dragoons, and infantry, to harraſs the flying Auſtrians. In the battle of Leuthen, and during this purſuit, full eight and twenty thouſand of the Auſtrian troops were taken priſoners. In the winter, Von Zieten had the command of the line of troops, which was diſpoſed along the frontier of Bohemia. At Neudorfel, in the following ſummer, this General, with his huſſars, proving, for the firſt time, perſonally unſucceſsful, loſt a convoy of between two and three thouſand waggons, with proviſions, ammunition, and arms, in a ſevere action, in which he was vanquiſhed by the Auſtrian General Laudohn, at the head of a ſuperior force. The king was, in conſequence of this diſaſter, compelled to raiſe the ſiege of Olmutz. Zieten was, again, after a ſhort interval, detached to check the movements of Laudohn. Encamping, on the 13th of September, at Lieberoſe, he there, a while, effectually covered the marquiſate of Brandenburgh.

In the campaign of 1759, Frederick remained on the defenſive. Von Zieten was, for a conſiderable part of it, in Sileſia, under the immediate command of Prince Henry of Pruſſia. Unaware, at one time, by the negligence of his ſentinels, of the approach of the Auſtrians, till Marſhal Daun was almoſt upon him, with an army of fifty thouſand men, Von Zieten accompliſhed, in the very face of the enemy, a retreat, ſo ſafe, and in ſuch perfect order, that it commanded the higheſt admiration of Daun, who had thought it almoſt impoſſible for the Pruſſians to elude him.

In the following winter, this General was employed in protecting the cantonments of the army between Keſſelſdorf and the valley of Plauen; and in making good the deficiencies which the late campaigns had occaſioned in his own regiment.

In the campaign of 1760, Von Zieten had the glory of protecting the march of the Pruſſian army, headed by the king himſelf, from the banks of the Elbe to the town of Lignitz. It was near Lignitz, that Frederick, ſkilfully contriving to throw his army between the one half of the enemy's army under Laudohn, and the other under Daun and Laſcy, with his left wing defeated Laudohn, while Daun and Laſcy, at the head of the left of the Auſtrians, were effectually kept in check by the reſt of the Pruſſian force, under Von Zieten and Wedel. Frederick, when he firſt met Von Zieten after the victory, embraced him, and raiſed him on the ſpot to the rank of general of cavalry. On the 3d of November, determined, at a conſultation with his generals, by the ſole advice of Zieten, Frederick, when his affairs were almoſt in a deſperate ſtate, fought and gained the glorious and important battle of Torgaw. One diviſion of the whole army was, in the engagement, intruſted to the command of Zieten; while the

the king himſelf remained at the head of the other. It was Zieten's buſineſs to attack the enemy in front, while the king ſhould take them in the rear, and the two diviſions, meeting on the heights of Siptitz, ſhould maſter that poſition of the Auſtrians by ſtorm. With infinite difficulty, every obſtacle was ſurmounted; the intervening woods were cleared; the moraſſes were paſſed; the enemy's batteries were carried; and in ſpite of a terrible fire from the heights of Siptitz; ſpite of the ſkill of Daun, and the ſteady defence made at the principal battery by his troops, General Von Zieten found himſelf, at day-break on the 4th, perfectly maſter of the heights, and the enemy every where in retreat. The king's cavalry had, in the mean time, been driven back: but his infantry had maintained their ground at the foot of the hills. When the king and his general met, on the morning after the engagement, they embraced with tears of joy. This was the laſt battle in which Von Zieten was preſent; and the firſt in which he ſtained his own ſabre with the blood of the enemy.

The battle of Torgaw had ſecured to the Pruſſians ſafe and convenient winter-quarters. Von Zieten had his quarters in the winter, at Meiſſen in Saxony. In the campaign of 1761, he had a ſeparate command againſt the Ruſſians in Poland. He encamped in face of them at Koſten; but was left with ſo weak a force, that he could only remain upon the defenſive. The Ruſſians made their way into Sileſia, in ſpite of any endeavours which he could uſe to check their march. He was then recalled by the king into Sileſia. During the reſt of that campaign, he was generally with the king in perſon. And Von Zieten, by the native firmneſs of his mind, and by that fortitude and thoſe hopes which he drew from the ſources of true religion, was often able to relieve the deſpondency into which, in the gloom of atheiſm, the heroic Frederick would, at times, ſuffer his ſpirit to ſink, amid the perils, that, from the ſuperiority of the enemy, ſeemed to thicken around him.

The ſurpriſe of Schweidnitz by Laudohn, enabled the Auſtrians to fix the winter-quarters for a part of their forces in Sileſia. But, the acceſſion of Peter the Third to the throne of Ruſſia, in the end of December 1761, withdrew the Ruſſian and Swediſh auxiliaries from the ſide of Auſtria, and joined them to that of Pruſſia. Frederick ſeaſonably availed himſelf of this advantage. He ſtormed the Auſtrian camp on the heights of Burkerſdorf; defeated Daun's army at Reichenbach, by a precaution which Von Zieten had the honour to ſuggeſt; and, on the 9th of October, recovered Schweidnitz by a capitulation, by which eleven thouſand Auſtrians were received as priſoners of war. The war was ſoon after cloſed in a fortunate and honourable peace.

Von Zieten was now to enjoy the compenſation for all his ſervices. The king no longer viewed him or his regiment with his former unappeaſable diſſatisfaction. His name was every where repeated with the higheſt enthuſiaſm of popular favour. He was beloved and venerated by all the officers and ſoldiers who had been his companions in

Frederick's battles. In April 1764, in the ſixty-fifth year of his own age, he took for his ſecond wife, Mademoiſelle Von Platen, by whom he had two children, and with whom he lived, in great conjugal felicity, more than one and twenty years, till the 25th of January 1786. At his laſt viſit to the court, the king ordered a chair to be ſet for him, and obliged him to ſeat himſelf, while his ſovereign ſtood or walked about, in converſation with him. Frederick lived but a few months after his old general's death. Von Zieten's old age was exceedingly placid and happy. Till within a very few years before his death, he continued to do his duty, on almoſt all occaſions, as general of cavalry. Nothing ever gave him greater pain, than when the king declined to take him out to the Bavarian war in 1778, when he was in the 79th year of his age, and too infirm to bear the hardſhips of a campaign.

We have given a faithful abſtract of the principal contents of this work. It is, as the picture of an eminent and particularly marked character, as a ſupplement to the hiſtory of the wars of Frederick the Great, as a book of valuable military inſtruction, almoſt as a manual of good principles, moral, political, and religious, as a piece of claſſical biography, and as a monument of female judgment, abſolutely the beſt production in German literature which we have lately had opportunity to peruſe. It has, we underſtand, been read with much approbation by the Britiſh Commander in Chief.

De la Néceſſité d'une Religion de l'Etat: On the Neceſſity of one Eſtabliſhed Religion in a State. By M. Tabaraud, *Author of the Hiſtorical and Critical Treatiſe on the Election of Biſhops.* 8vo. Pp. 70. Onfroy, Paris. 1803.

M. TABARAUD here enters into a cool, diſpaſſionate, and argumentative diſcuſſion of the neceſſity of an eſtabliſhed religion, without any attempt to inveſtigate the comparative purity or merits of different religions, or to eſtabliſh the ſuperiority of his own, but confining himſelf to ſhew, in the firſt inſtance, the evil effects which muſt accrue from the ſubverſion of a religion already eſtabliſhed by law; and, ſecondly, the danger reſulting to the ſtate, and even to religion itſelf, from the equal encouragement of all religions, without a marked preference to any one.

He was evidently ſtimulated to take up the pen by the language and proceedings of the Conſular Government reſpecting the *concordat*; and he has adopted for the motto of his work, the following paſſage from the report of Lucien Buonaparté, *on the organization of forms of religious worſhip:* "Who are the men that reject, at once, the example of great nations, the authority of great men, and the teſtimony of great writers?" And, by way of anſwer to this queſtion, which, it muſt be confeſſed, came with a ſingular grace, from one of the Conſular family, he clearly proves, that the French government themſelves

ſelves have rejected theſe examples, authorities, and teſtimonies. He begins with a brief examination of the meaſures adopted with regard to religion, by the Conſtituent Aſſembly. Rabaut de St. Etienne, a Proteſtant diſſenting miniſter, who makes rather a conſpicuous figure in the annals of the revolution, contended, in the aſſembly, for the eſtabliſhment of a perfect equality of rights, privileges, and protection between the members of both religions.

"The principles of his ſpeech," ſays our author, "tended to introduce an abſolute indifference to all religions, and openly led to Deiſm. This having been pointed out to Rabaut, he admitted the truth of the obſervation, adding, 'in ten years all France muſt embrace Proteſtantiſm, and in twenty years Deiſm.' This ſyſtem ſquared very well with the views of the Count de Mirabeau, who thought that, in order to revolutionize France, it was neceſſary to deſtroy the Catholic religion, *(la decatholiciser)*. Indeed, this means had been long before indicated by the philoſophers of the eighteenth century, who had obſerved, that irreligion was more eaſily introduced into Proteſtant, than into Catholic, countries;* and that in order to accompliſh the object of their miſſion, philoſophical toleration ſhould make us paſs to irreligion through the medium of Proteſtantiſm†. It was thus that the diſſenters and the philoſophers united, at the commencement of the the revolution, to deprive the Catholic religion of the title and the rights of a national religion, and to finiſh, by making it entirely diſappear, by intereſſing all ſectaries in its deſtruction, under the illuſive pretext of putting them on a level with it, or even of eſtabliſhing them on its ruins."

Such of the clergy as remained, at this period, faithful to the religion of their anceſtors, endeavoured in vain to ſtem the torrent of *liberaliſm*, ſo openly profeſſed by the aſſembly; and at length they had recourſe to a Carthuſian monk, who, like too many of his brethren, had joined the revolutionary party, to bring forward a motion, the object of which was to declare the Catholic religion the eſtabliſhed religion of the country. This motion produced very long and very violent debates, which at laſt terminated, on the 13th of April 1790, in the following decree:

"The National Aſſembly conſidering, that they neither do nor can exerciſe any power over the conſciences of men, and their religious opinions: that the majeſty of religion, and the profound reſpect which is due to it, do not even permit it to become the ſubject of deliberation; conſidering, that their attachment to the Catholic, Apoſtolic, and Roman religion, cannot admit of a doubt, at a moment when the ſupport of that religion is about to be placed at the head of the liſt of public expences; and when, by an unanimous impulſe of reſpect, they have expreſſed their ſentiments, in the only manner which is conſiſtent with the dignity of religion, and with the character of the National Aſſembly, they declare and decree, that they neither can nor ought to deliberate on the motion propoſed."

"* Lettre du Roi de Pruſſe à Voltaire, du 8 Janvier 1776."

"† Lettre de D'Alembert à Voltaire, du 11 Mai 1762."

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The author's obſervations on this hypocritical jargon are ſound and impreſſive.

" The motives aſſigned for this decree," ſays Mr. T. " are nothing more than an hypocritical flouriſh, deſtined to deceive the people, but which did not impoſe on truly religious men. Was it, then, to call on the aſſembly to exerciſe a power over the conſciences and opinions of men, merely by requiring the ſimple declaration, that the Catholic religion ſhould continue to be the only religion publicly authoriſed, and alone to enjoy a ſolemnity, which, for fourteen centuries, had been excluſively aſſigned to it, without the ſmalleſt interruption? This declaration would have impoſed no obligations on perſons of different perſuaſions to embrace the Catholic religion; it would not have tended to diſturb them in the peaceable, though not equally oſtenſible, enjoyment of their own modes of worſhip, which had been granted them by the edict of 1787; nor did it preclude an attempt to renew, to rectify, and to legalize, in the moſt poſitive manner, the proviſions of that edict. Whatever reſpect we ought to have for God, it is allowable, it is proper, it is even our duty, openly to proclaim that he muſt be adored, loved, and alone ſerved; and the more majeſty religion has, the greater the influence which the worſhip ſhe preſcribes has over a great nation, the more ought the repreſentatives of ſuch nation to conſecrate its exerciſe. To do this, is not to ſubmit its dogmas, its myſteries, its diſcipline, its auguſt ceremonies, to a profane deliberation. It is only to announce, that it will continue to be what it always was, to enjoy the rights and prerogatives ſecured to it by immemorial poſſeſſion; in ſhort, to do homage to it, as to the only religion deemed true by that great majority of citizens which forms the nation. The engagement which the nation contracted, to ſupport the expence of public worſhip, did not prove its attachment to the Catholic religion, nor that it conſidered it as the religion of the ſtate. It could, indeed, be conſidered in no other light than as an indemnity for all the property of the church, which the aſſembly had juſt ſeized. In fact, it was nothing more than an act of juſtice*. This proof could only reſult from the decree which it was propoſed to adopt. By rejecting the motion, by granting to other religions the ſame publicity of worſhip, the ſame external ſolemnity, as to the Catholic religion, they eſtabliſhed a political indifference to all religions, without marking their attachment to any one in particular, they declared, that the nation conſidered them all in the light of abſolute equality, or of perfect indifference. The Conſtituent Aſſembly then conſecrated, on this occaſion, the principle of religious indifference, ſo ſtrongly and ſo conſtantly eſtabliſhed by modern philoſophy, a principle which muſt not be confounded with that of a civil toleration, and which is the laſt term of incredulity."

The conſequence of this *indifference* to the eſtabliſhed religion, thus openly diſplayed, at the very outſet of the revolution, was ſuch as might naturally have been expected, by any one acquainted with the human heart, and aware of the rapidity of its progreſs from *in-*

* It was certainly *much less* than an act of juſtice; unleſs, indeed, it be conſidered as the juſtice of a highwayman, who robs the paſſenger of his all, and returns him money ſufficient to take him to his home. REV.

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difference to *enmity*. The equal encouragement afforded to all kinds of worſhip, to every deſcription of ſectaries, not only gradually deſtroyed the reſpect ſtill entertained for the old religion of the country, but terminated in the abſolute prohibition of all forms of worſhip whatever, and in the public renunciation of the DEITY himſelf. This memorable example will not, it is hoped, be loſt on poſterity; it demonſtrates the danger of neglecting the wiſe adage of antiquity, *obſta principiis*, and proves how intimately a religious eſtabliſhment is connected with the preſervation of religion itſelf. The author purſues his inveſtigation of the conduct of the Conſtituent Aſſembly in religious concerns, and clearly eſtabliſhes its dangerous tendency, notwithſtanding their pretended zeal for the good of religion, and their frequent confeſſions of its importance in a political and ſocial point of view.

"The ten years which elapſed between the Conſtituent Aſſembly and the revolution of Brumaire," that is to ſay, the revolution which placed the preſent upſtart uſurper on the throne of the Bourbons, "ought, for the honour of France, to be eraſed from the hiſtory of civilized nations." True, but for the inſtruction of civilized nations, preſent or to come, they ought to be carefully preſerved. "We ſhall not ſtop to ſignalize the atrocious perſecution exerciſed, during that period, againſt the clergy, and the immoral means employed for making every veſtige of religious worſhip diſappear from among us. Let us, then, rapidly paſs to the *celebrated epoch*, at which the neceſſity was felt of abandoning, in order to reſtore public tranquillity, and to fix it on a durable baſis, thoſe philoſophical and anti-religious theories, which had generated nothing but diſorders. Then it was, that people were compelled to acknowledge, that ſuch an effect could only be produced by the reſtoration of the Catholic religion, which was the object of the wiſhes of the nation, loudly declared from one extremity of France to the other. It was under theſe circumſtances, that, in order to reconcile the religious ſentiments of the people with the political views of the government, a *concordat* was negociated between the ſovereign Pontiff and the Firſt Conſul." (Par nobile fratrum).

Mr. Tabaraud then examines the *baſes* of the concordat, as it affects the immediate ſubject of his diſcuſſion.

"The firſt article of the concordat," he obſerves, "is conceived in theſe terms: 'The government of the republic acknowledges, that the Catholic, Apoſtolic, and Roman religion, is the religion of the great majority of French citizens.' This," Mr. T. pertinently remarks, "is the ſimple declaration of a *matter of fact*; and nothing more was neceſſary to eſtabliſh *the right*, than to draw the natural conſequence from ſuch fact, as it muſt preſent itſelf to every unprejudiced mind. But, at that period, philoſophy connected a number of different intereſts; to prevent this conſequence from being drawn, ſhe raiſed alarms; ſhe excited miſtruſt; and policy became afraid of incurring her enmity, if its ancient titles and prerogatives, which were claimed by the *great majority*, or rather by almoſt the totality of French citizens, ſhould be reſtored.

"In the courſe of the negociations relative to the concordat, a queſtion aroſe as to the title, or qualification, which ſhould be aſſigned to the Catholic

lic religion. It was inſiſted, that it ſhould be called the *eſtabliſhed religion*, an appellation conſecrated by the preſcription of fourteen centuries, and by the example of great nations: but the philoſophers had attached to this title the odious idea of perſecution, and the Proteſtants felt themſelves humbled by the advantage which it would give to the Catholics. That of *religion of the ſtate* was propoſed, but this did not accord with the ſyſtem of equality which philoſophy upholds, nor yet with the pretenſions of Proteſtantiſm; and beſides, as it was the plan of the modern politicians totally to ſeparate religion from the government, they would have contradicted themſelves, in terms at leaſt, if they had ſanctioned the adoption of a title which, in ſome meaſure, identified them. The title of *National Religion* ſeemed to be more generally reliſhed, becauſe it did not carry with it the odious idea, which was attached by ſome to the firſt, nor the political idea, which was annexed by others to the laſt. It only expreſſed, indeed, a plain fact acknowledged, in other words, by the Concordat, that is to ſay, that the French nation publicly profeſſes the Catholic religion. But the ſectaries, who aſpired to a perfect equality, might be offended at it, becauſe it declared too plainly the inferiority of their numbers; and thus, by this avowal, they ſeemed to return into the claſs of thoſe inſtitutions, which were merely tolerated, and not at all connected with the political exiſtence of the nation, like their great rival.

"Beſides, all theſe different titles preſented the ſame general idea, and impoſed on the Government the ſtrict obligation of including the expences of the Catholic worſhip, and the ſupport of the Catholic miniſters, in the ſtate of the national expences; but it was the wiſh of the Government that the ſalaries of the miniſters ſhould be conſidered as a favour, and not as a right. The Proteſtants alſo demanded to be included in the ſame liſt. They appeared, however, not to have the ſame right, becauſe, ſtrictly ſpeaking, ſuch right can only belong to the national religion, to the religion of the ſtate. They confined themſelves, then, to the declaration, that the Catholic religion was the religion of the great majority of the French people, an expreſſion much too weak to apply to *twenty-nine thirtieths* of the nation. That of a *moral totality* would have been more proper, but it would have juſtified the ſame inductions as the others, and theſe it was reſolved to avoid."

The next point which our author conſiders is the declaration of Citizen Portalis, that a governing (dominante) or eſtabliſhed religion is inconſiſtent with *liberty* and *philoſophy*. The fallacy and folly of this declaration he very ſucceſsfully expoſes, though with much more lenity and forbearance than Mr. Portalis is entitled to. He adduces the example of the Engliſh, who, even according to the confeſſion of one of the tribunes, Simeon, "are the moſt free people in Europe, and who cannot be accuſed of a want of philoſophy;"* to prove that an eſtabliſhed religion is perfectly compatible with true liberty and ſound philoſophy, and by no means repugnant to a juſt and generous toleration. His arguments on this point are concluſive. He then ſhews, in contradiction to the aſſertion of the Conſular Government,

* Report of the tribune, Simeon, on the plan relating to the Concordat.

that

that the Catholic religion was always the governing or eſtabliſhed religion of France, notwithſtanding the toleration formerly granted (and recently renewed) to ſectaries of different deſcriptions. He thus concludes this branch of his argument:

"We conclude, from all theſe laws, enacted in times of trouble, that the Catholic religion never ceaſed to be the *governing* religion in France; that it was the excluſive religion of the ſtate till the middle of the ſixteenth century; that it never entirely ceaſed to be ſo, in many reſpects; that the edicts of pacification were only laws ariſing out of particular circumſtances, that they eſtabliſhed nothing more than a mere toleration, and that, ſo long as they remained in force, they were only conſidered as particular and temporary exceptions to the general and permanent law of the ſtate. It is abſurd then to pretend that the Catholic religion had no *excluſive* character till the laſt age of the monarchy. It is ſtill more abſurd to render the clergy of France reſponſible for the revocation of the edict of Nantes, and thence to derive a title for the eſtabliſhment of an indefinite toleration, which reſolves itſelf, as we have already obſerved, into a political indifference.

Having eſtabliſhed this proof, Mr. T. proceeds to ſhew, from the authority both of other nations, and of diſtinguiſhed writers, the importance of an eſtabliſhed religion to the tranquillity and ſecurity of a ſtate; and to prove, that under the peculiar circumſtances of France, it was both the intereſt and the duty of the government to declare the Catholic religion to be the eſtabliſhed religion of the country. He probably adduced the authority of *Rouſſeau*, becauſe he thought it would have greater effect on the Conſular Government than that of a more orthodox writer. Rouſſeau, however, it muſt be admitted, is ſufficiently orthodox on the queſtion which he is ſummoned to ſupport. 'We do not wiſh,' ſaid Jean Jacques, 'to impoſe any profeſſion of faith, nor to exterminate any perſon for his opinion; but there are certain ſects in exiſtence, which the greateſt partiſans of toleration agree ſhould be excluded from the rule of general toleration, becauſe their dogmas are incompatible with the principles of every good government. Of this number are the Atheiſts, whoſe doctrine tends to deſtroy the very foundations of ſociety; the Memnoniſts or Anabaptiſts, who maintain that the infliction of a capital puniſhment is a ſin; the Quakers, who regard all war, even defenſive war, as anti-chriſtian, and condemn every one who takes up arms for the ſervice of the ſtate, &c.' "Certainly (adds Mr. T.), it would be wrong to perſecute all theſe ſectaries, but ſpecial care ought to be taken to exclude them from a ſyſtem of boundleſs toleration; not to ſupply them with the means of propagating their doctrine, nor to ſupport them at the public expence; for, if they are conſiſtent, they muſt be infinitely dangerous."

All this is ſtrictly true. And ſo far is Rouſſeau from miſrepreſenting the Quakers, that, certain it is, during the late war, in which Great Britain contended for every thing dear to a nation, the Quakers were among the moſt active opponents of the government; and ever ſince the preſent war, the declared object of which is the ſubverſion

of

of our conſtitution, and the deſolation of our country, a Quaker has not ſcrupled to reprove a diſſenting miniſter for exhorting his congregation to reſiſt the mercileſs invaders of their ſhores! Such marked diſaffection, from whatever cauſe it proceeds, ſhould not paſs unnoticed by the government, whoſe bounden duty it is to watch over the intereſts of the ſtate, and to avert from it all impending dangers. And yet we have known *magiſtrates*, who have not heſitated to grant a licence to a ſociety compoſed of *Quakers*, and one notoriouſly diſaffected diſſenter, to deliver philoſophical lectures, and to open a *reading-room* in the metropolis!!! Such is the *liberality*, or rather the folly, the ignorance, and the perverſeneſs of the preſent age; which might, with propriety, be denominated the age of political ſuicide!

In another part of this tract, the author obſerves, that, politically ſpeaking, it is not neceſſary that the national church ſhould be of this or that religion;---but that it is of the utmoſt importance that the eſtabliſhed religion ſhould be the religion of a great majority of the people; "in order to prevent the inſurrection which it would experience from the maſs of the nation, if it formed but a feeble minority, as it often happens in Ireland, to the diſturbance of the public peace." Again---

"In Ireland, the Catholics are perpetually riſing againſt the Proteſtants; and although they differ more from the Preſbyterians than from the members of the Eſtabliſhed Church, they often unite with the former in order to ſhake off the yoke of the eſtabliſhed religion, whoſe members appear too few to enjoy ſuch a prerogative. Whenever England is at war with her neighbours, the civil commotions, to which religious principles impart great energy, aſſume a more deciſive character of rebellion. This we ſaw during the laſt war. The perſons who had an opportunity of obſerving, in the country, the embarraſsment occaſioned to the Britiſh Government by theſe inteſtine agitations, are very much aware of the influence which the dread of their conſequences might have on the concluſion of the peace."

We ſhall preſently ſhew, that though the author himſelf had this *opportunity of obſerving in the country*, his obſervation was far from accurate, and did not ſecure him from the adoption of a very groſs and vulgar error. But, to proceed;

"The late Miniſter wiſhed to remedy this diſorder, by an union of the two kingdoms. So long as he did not render this meaſure deſirable to the Catholics, by the hope of obtaining thoſe advantages which they claimed for themſelves, he failed in all his efforts, and only ſucceeded at laſt by pledging himſelf to grant them *emancipation*, that is to ſay, the ſame religious rights and prerogatives as are enjoyed by the members of the eſtabliſhed church. We know what oppoſition this plan excited, not only on the part of the Iriſh, but on that of the Engliſh, Proteſtants. The former were afraid of being attacked in the poſſeſſion of eſtates, whether eccleſiaſtical or patrimonial, which were taken from the Catholics at the time of the revolution, to be diſtributed among the ſoldiers of Cromwell. The latter vigorouſly repelled an equality of rights, which ſhocked their pride, and which made them apprehenſive of ſeeing the Engliſh Catholics aſpire to the ſame rights. They ſucceeded in alarming the conſcience of George

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the Third, and that monarch, the moſt moral and the moſt religious of all the ſovereigns which fill the thrones of Europe, conſtantly refuſed to fulfil a promiſe which he had himſelf made in full council, the fruits of which he had juſt reaped, and the faithful fulfilment of the conditions of which, on the part of the Iriſh catholics, made it a rigid duty on his part to perform. This event, however, can only be adjourned; ſooner or later the majority muſt prevail, and England will only produce new troubles in that part of her empire, by delaying a meaſure which is rendered neceſſary by the nature of things."

We are not about to diſpute the juſtice of this author's general poſition, that the religion of the majority ſhould be the religion encouraged by the ſtate; though it is a poſition neceſſarily ſubjected to various modifications and exceptions, which muſt be obvious to ſuch a mind as his. That the caſe of Ireland, before the union, formed one of theſe exceptions we ever contended, and therefore ſhall not now deny. But that the union has produced a radical change in the ſituation of that country, as it relates to the preſent ſubject of diſcuſſion, is a point ſo clear as almoſt to ſuperſede the neceſſity of argument for enforcing it. According to the author's own principle, the religion of the majority ought to be the eſtabliſhed religion of the ſtate; Ireland being now identified with the other parts of the Britiſh empire, in aſcertaining the relative proportion of Proteſtants and Romaniſts, it is neceſſary to include the whole population of the united kingdom, and the compariſon will demonſtrate, beyond all diſpute, that a vaſt majority profeſs the Proteſtant religion, as eſtabliſhed by law; and that, therefore, the Romaniſts can only lay claim to that ſpecies of toleration which Mr. Tabaraud contends ſhould be accorded to the Proteſtants in France. The caſes are analogous; and, in order to preſerve his conſiſtency, he muſt either give up his objection to the admiſſion of French Proteſtants to an equal participation of religious and civil rights and privileges with the Romaniſts, or elſe abandon his argument in favour of a ſimilar indulgence to the Romaniſts here.

But, as if aware of this difficulty, and reſolved, at all events, to ſurmount it, he brings forward a promiſe aſſerted to have been made, by the *King in Council*, to the Iriſh Catholics, that the conſequence of their ſupport of the union ſhould be their emancipation from all exiſting reſtrictions, and their admiſſion to a full enjoyment of the ſame rights as are enjoyed by the Proteſtants! We are really ſurpriſed that one who had reſided ſo long in England, and who had ſufficient opportunity for aſcertaining the truth, ſhould have ſuffered himſelf to be ſo egregiouſly impoſed upon, for we know him too well to harbour, for a moment, the injurious ſuppoſition that he *invented* this ſtory. It might, indeed, have naturally occurred to him, that a prince ſo religious and moral, as he truly repreſents our gracious Sovereign to be, would not be guilty of ſuch a violation of religious and moral principle, as is involved in the breach of a ſolemn engagement. It would have been but decorous, too, to have ſuppoſed, that

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ſuch a monarch was at leaſt as good a judge of his own *duty*, as any other perſon, who muſt, of neceſſity, be not ſo well acquainted with the motives of his conduct. The fact is, that the KING never gave the ſmalleſt encouragement to the project of Catholic *emancipation*, as it is fooliſhly called; his oppoſition to it, on the contrary, was fixed, conſtant, and unvaried. Surely the author might have recollected the declared motive of the recal of *Lord Fitzwilliams*; as he muſt have heard the declarations of the late Lord CLARE, when Lord CORNWALLIS ſuggeſted the neceſſity of ſecuring, by ſome promiſe of indulgence, the ſupport of the Iriſh Catholics to the union. Had any ſuch promiſe been made (we mean in the only way in which it could conſtitutionally be made, with the knowledge, conſent, and authority of the King), ſo far from being the means of effecting the union, it would, unqueſtionably, have prevented the accompliſhment of that ſalutary meaſure; ſince many of the diſtinguiſhed characters who ſupported it would, in that caſe, have oppoſed it; they having declared, that much as they wiſhed for an union, they would not purchaſe it at ſo dear a rate. Thus much we obſerved at the time; our aſſertions were not contradicted; and we have reaſon to believe they were known to the author of this pamphlet. Mr. T. is again miſtaken in computing the Iriſh Catholics at *three-fifths* of the whole population of the iſland. By a recent eſtimate it appears, that they do not actually amount to much more than one half. One word more on this ſubject. Is it decent, or juſt, in the author, to impute the reſiſtance of the Engliſh and Iriſh Proteſtants to the claims of the Romaniſts, to *pride* or *intereſt*, when he invariably aſcribes the reſiſtance of the French Romaniſts to the claims of the Proteſtants, to *principle* alone? Theſe are the only points on which we have diſcovered any errors in this luminous diſcuſſion of a very intereſting ſubject. All the author's other obſervations on this country are liberal, and, which is much better, *true*. In the latter part of his tract he appeals, in ſupport of his poſition,

"To the leſſons of experience, the inſtructions of hiſtory, and the authority of great writers, for the elucidation and confirmation of the principles which conſtitute the baſis of this diſcuſſion. We ſhall thence learn to avoid the two great rocks which have occaſioned ſo many diſaſters, ſad, and fatal forerunners of the fall of empires, whenever the rights of an eſtabliſhed religion have not been combined with the maxims of a limited toleration. Where attempts have been made to puſh the influence of an eſtabliſhed religion to extremes, perſecutions have followed, with falſe doctrines that have enfeebled the ſtate, and civil wars, which have endangered its exiſtence. Where, on the other hand, that influence has been totally neglected, a ſyſtem of indifference has enſued, the great ſpring of religion has been broken a moral corruption has reached the vital parts of ſociety, made the cement which united them to crumble, and the whole ſocial edifice has inſenſibly fallen to decay."

Theſe truths he illuſtrates by a reference to paſt times, which leads to this concluſion, that it was the policy of all ancient governments to have

have an eſtabliſhed religion. He then comes to the preſent age, and truly obſerves;

"This ſyſtem of an eſtabliſhed religion prevails in all the other ſtates of Europe; in each country the profeſſion of the national religion is the indiſpenſible condition of admiſſion to public offices. We have ſeen it in England. It is the ſame in Switzerland, in Holland, in Ruſſia, and in the different ſtates of Germany. This principle is even conſecrated by the new conſtitution of the Italian republic, and by that of the Valais. We know what the experiment of the civil conſtitution of the Americans has coſt us; God ſend that we may not have cauſe to repent this ſyſtem of religious toleration."

Theſe are certainly the ſentiments of a good Frenchman, attached to his country and to his religion; and happy would it be for the people of France, if their rulers would liſten to the counſels of ſo zealous and ſo able an adviſer.

Poeſies de Marguerite-Léonore-Clotilde de Vallon Chalys, &c. i. e. *Poems* by Marguerite-Eleonora-Clotilda de Vallon Chalys, afterwards Madame de Surville; a French Poeteſs of the 15th century, publiſhed by Ch. Vanderbourg. 8vo. Henrichs, Paris. 1803.

THE Editor of theſe Poems exerts a ſuperabundance of addreſs to perſuade the public that he does not impoſe upon them, but that the verſes which he has offered to their peruſal are really, and bonâ fide, verſes of the 15th century. We do not pretend to explain how Clotilda could write with ſo much harmony, correctneſs, taſte, and elegance, in an age when the French language was almoſt in a ſtate of barbariſm, poetry without melody, and grammar without rule; nor ſhall we attempt to inveſtigate the motives which could lead a modern writer to ſacrifice his glory and his talents to the reputation of one of his relatives, when he might have eſtabliſhed a brilliant reputation by publiſhing theſe poems as his own. Poſſibly when he ſhall have read the commendations which they are ſo well calculated to extort, he may ſtep forward in propriâ perſonâ, and put in his claim for the laurels which had been heaped on the brow of his anceſtor. He knows that although juſtice may be ſometimes withholden by envy from living merit, it is ſeldom refuſed to the dead; and that under the name of a poet of the 15th century, he may extort admiration from the poets of the 19th century. But whether this work were really produced by Clotilda, in the reign of Charles the Seventh, corrected by Madame de Surville, in the reign of Louis the Thirteenth, and, certainly, improved in our own time; or whether ſome modern bel-eſprit has amuſed himſelf with artfully imitating the ancient ſimplicity of the Troubadours; every reader of ſenſe will concur in the juſtice of the following appeal from the Editor.

" Of what conſequence to you are the age in which Clotilda lived, and the corrections which her works may have undergone? Read them, and if they preſent to you a tender mother, a wife glowing with love's pureſt fires, a poet from ſentiment more than from a love of glory; aſk your heart whether a cold imitator of an obſolete language could have compoſed theſe poems ſo full of animation and of truth? Leave to the Critics thoſe diſcuſſions into which I am obliged to enter, and attend only to Clotilda."

We are diſpoſed to follow his advice, and to confine our attention to this poetical heroine, whoſe name, unknown to the times in which ſhe lived, it was reſerved for modern times to record in the Temple of Fame. All means of aſcertaining the authenticity of the poems by the inſpection of the manuſcript are loſt; becauſe the manuſcript, we are told, was conſigned to the flames by the Revolutionary Committee, who ſent M. de Surville, the proprietor of it, to the guillotine. The editor, therefore, calls upon us for an abundant portion of faith; but, in good truth, the beauties of the poems are ſo numerous, that we are but little inclined to lament the loſs of thoſe proofs, the exiſtence of which would naturally have led us into a dry and tedious examination, that would have deſtroyed, in a great meaſure, the pleaſure which we have derived from the peruſal of the work before us. It is neceſſary to obſerve, however, that there is a warmth of delineation, in ſome of theſe poems, which lead us to believe that they are not the production of a female; and there are alſo a connection and a regularity in them which are not to be found in the works of the old poets of France. All the poets of thoſe days, and even thoſe who flouriſhed under Francis the Firſt, ſuch as Marot, are extremely defective in the accuracy of their rhymes, whereas in the verſes of Clotilda there are a regularity and a grace which are to be found only in the writings of the moſt diſtinguiſhed of the modern French poets.

Saint-Lambert himſelf would not have bluſhed to own the following picture of Spring.

" Quels doulx accords empliſſent nos boccages!
Quel feu ſecret de fécondes chaſleurs
Va pénétrant fillons, arbres, paſcages,
Et, même entour des triſtes mareſcages,
Quel charme eſpand ces vivaces couleurs!
Oui, tout renaiſt, s'anime et ſe réveille:
Arbuſtelets, qu'ont ployez les aultans,
Redreſſez vous de perles eſclatants!
Bordez tapyz que nature appareille,
Pour y pozer les troſnes du printemps.
Gentil matin de l'an qui vient d'éclore,
Type riant du matin de nos jours,
Rien que ton œil ne verdiſſe et coulore!
Seyzon des jeulx, empyre des amours! etc."

The Ballad addreſſed to her huſband poſſeſſes rather more of the amiable ſimplicity of the *good old times*.

" Aux

" Aux premiers jours du printemps de mon age,
Me pavanays, ſans craincte et ſans dezir;
Roſes et lys yſſoient ſur mon viſage;
Tous de mirer, et nul de les cœillir:
Maiz quand l'autheur de mon premier ſouſpir
Les fuſt livrant au plus tendre ravage,
Lors m'eſcriay, me ſentant frémollir:
" Faut eſtre deulx pour avoir du playzir;
" Playzir ne l'eſt qu'autant qu'on le partage!"

" Toujours deſpuys, careſſant le ſervage
Que par tes yeulx l'amour m'a fait ſubir,
Si ne te voy, me ſeroit affolage
Joye eſpérer, hôrs de ton ſoubvenir;
Maiz ſe revienz, ſoudain de treſſaillir,
De te préſſer à mon tremblant corſage,
Et m'eſgarer, pour trop bien le ſentir,
Qu'il n'eſt qu'à deux d'eſpuiſer le playzir;
Playzir ne l'eſt qu'autant qu'on le partage.

" Or toutesfois, de ce triſte rivage,
S'allaiz partant, emportoit le zéphir
Mes longs regrets; et ce précieulx gage
De tant d'ardeurs, ne les ſouloit blandir,
Mais grace à luy, plus ne ſçauroy languir;
Lors qu'en mes bras ſerreray ton ymage,
Entre les tiens me cuyderay tollir:
Un tiers ſi doulx ne faict tort au playzir;
Playzir ne l'eſt qu'autant qu'on le partage."

One of the pieces, entitled *Chant Royal*, addreſſed by Clotilda to Charles the Eighth, when ſhe was *eighty years of age*, diſplay an energy of thought and of ſtyle, which are neither ſuited to her years, to her ſex, nor to the age in which ſhe lived; it is, in fact, an Ode ſuperior to the Odes of Maleſherbes; as the two following ſtrophes will ſuffice to prove.

" Qui fait enfler ton cours, fleuve bruyant du Roſne!
Pourquoi roulent ſi fiers tes flots tumultueux?
Que la nymphe de Sayne, au port majeſtueulx,
De ſes bras argentins aille entourant le troſne;
Tu luy faiz envyer tes bonds impeſtueulx!
Les fleuves, tes eſgaulx, coulent en aſſurance
Parmy des champs flouris, des plaines et des bois;
Toy, qu'un gouffre profond abſorbe à ta nayſſance,
Mille obſtacles divers combattent ta puyſſance;
Tu triomphes de tous, tel, vengeur de ſes droicts,
Charles brave l'Europe et fait dire à la France,
" Rien n'eſt tel qu'un heroz ſoubz la pourpre des roys!"

" Où courent ces guerriers dont la tourbe foyſonne
Entour du Pô, d'effroy ſoudain tourmentueulx?
Naguere ils courboient touz un front reſpectueulx
Devant l'oſt où des lyz la trompette rézonne:

Penſent donc t'arreſter, conqueſrant vertueulx?
De tes haults faits reſcent la ſeule remembrance
Desja, par la terreur, enchaiſne leurs exploits?
N'a donc aſſez cogneu leur parjure alliance,
Que pour deſconforter nos preulx et ta vaillance,
Alpes, voire Apennins ſont fragiles paroys?
Va! les frappe d'un coup! parte ycel cry de France,
" Rien n'eſt tel qu'un heroz ſoubz la poupre des roys!"

The following lines remind us more of the talents of a woman, the ſentiments of a mother, and the poetry of the 15th century:

" O cher enfantelet, vrai pourtraict de ton pere,
Dors ſur le ſein que ta bouche a preſſé!
Dors, petiot; cloz, amy, ſur le ſein de ta mère,
Tien doulx œillet par le ſomme oppreſſé!

" Bel amy, cher petiot, que ta pupille tendre
Gouſte ung ſommeil qui plus n'eſt fait pour moy!
Je veille pour te veoir, te nourrir, te dèfendre—
Ainz qu'il m'eſt doulx ne veiller que pour toy!

" Dors, mien enfantelet, mon ſoulcy, mon idole!
Dors ſur mon ſein, le ſeyn qui ta porté!
Ne m'esjouit encor le ſon de ta parole,
Bien ton ſoubriz cent fois m'aye enchanté.

" O cher enfantelet, etc."

Theſe quotations are ſufficient to juſtify the praiſes which we have beſtowed upon a production of more than common merit; and which, for delicacy of ſentiment, elegance of taſte, and grace of expreſſion, is not to be exceeded by any production of a ſimilar nature, either of ancient or of modern France.

Le Malheur, et la Pitié: Poëme en quatre Chants. Par M. l'Abbé de Lille, un des Quarante de l'Académie Françoiſe. Publié par M. de Merve. A Londres, chez A. Dulau et Co. Soho Square: De Boffe, Gerrard-ſtreet; et Proſper et Co. Wardour-ſtreet.—8vo. Pp. 221. 1803.

Misfortune and Compaſſion.

THE Author of the preſent work, the well-known Abbé de Lille, has long enjoyed conſiderable reputation as a poet. By his works it appears that he has not been contented with forming himſelf excluſively on the productions of his French predeceſſors and contemporaries, but that he has examined thoſe of other nations with that attention which every writer who aſpires to general and laſting reputation, muſt pay to congenial minds. It has long been, and is *ſtill*, a reproach to the French nation that, although they grant (but with a viſible reluctance) a certain degree of *genius* to writers of other countries,

tries, they almoſt univerſally refuſe to allow them any portion of who they conſecrate to themſelves by the appellation of *Taſte*. In this reſpect they are Greeks and Romans to all the reſt of mankind, who with them are, when weighed in the balance with the French, no better than *Barbarians*. The natural conſequence of this overweening conceit is, that they themſelves have acquired a *manner* in all works of taſte, which, though they hold forth as the great examplar to all, is very far from being an unerring ſtandard. Except in France this *manner* appears every where meritricious, when compared to the chaſte ſobriety of true taſte. It poſſeſſes a glare and flutter which dazzle at firſt, but which ultimately leave the judgment unſatisfied, and fail in rouſing the affections of the heart. The writer of this article remembers when he firſt went to Paris, many years ago, being ſtruck with the profuſion of *mis-applied gilding* he obſerved every where—all was *be-gilt* from the venerable Dome of the Invalids to the nozzle of a bellows. This paſſion for brilliancy is too apparent in the work under review—there is too much *gilding* in it.

From the days of Voltaire not only Engliſh ſcience, but Engliſh literature has been more ſtudied in France than formerly. The Abbé de Lille ſeems to have profited more by this latter ſtudy than any of his countrymen. To this, and to his intimate acquaintance with the ſober and correct Virgil, we do not heſitate to attribute much of his general popularity, at the ſame time we ſhall have more than one occaſion to remark where the *manner* of his country, the *lethalis arundo* inveterately remains.

In the Poem now before us the author has choſen a ſubject very different from thoſe which had hitherto occupied his pen. In this we think that he has rather conſulted his inclination and exiſting circumſtances than the caſt of his genius; which appears to us to have neither that maſculine force, nor majeſtic ſimplicity which are requiſite for painting human miſery, and calling forth the tear of pity for the ſufferings of mankind. In his former works, where the pleaſing, the delicate, and ſentimental, were to be diſplayed, he ſucceeded, becauſe the ſubject and the powers of the writer were in uniſon; in the preſent publication he has not been equally ſucceſsful, becauſe there was not a ſimilar concurrence. Even in his former productions the man of true taſte will diſcover too much of Fontenelle and D'Urfey; but "Les Jardins" and "l'Homme des Champs" have beauties which amply compenſate for the *French leaven* which occaſionally appears.

M. de Lille maintains that his poem is not the child of circumſtances, and that it has therefore a claim to univerſality. That there are common places enow in it level to the general underſtanding we will not diſpute; but theſe common-places have been ſo often the ſubjects of both proſe and poetry, the track is ſo beaten a track, that unleſs the writer can furniſh ſome new embelliſhments, we trudge along in the well-known path with apathy, if not with diſguſt. We more than ſuſpect too that it *is* a child of circumſtances, and that, the French Revolution is the parent of "Le Malheur et la Pitie."

The Poem conſiſts of four Cantos. The firſt paints the exertions of individual pity on animals, ſervants, relations, friends, and univerſally on all beings whoſe misfortunes or wants have a right to our humanity. In this Canto the author has introduced what he calls two Epiſodes: the one pourtraying the miſeries of cities, the other thoſe of the country. The former, he tells us, he has painted with a more energetic pencil, and in more ſombre colours, the latter with features leſs frightful and hideous, becauſe, he adds, "the ſcene demanded this diſtinction." We cannot perceive the force of this argument, or rather aſſertion. The country is expoſed to equal calamity with towns, and the countryman has the ſame feelings as the inhabitant of cities; why then ſhould the colouring of their miſeries be different?

The humanity of Governments, as diſplayed in public eſtabliſhments of every kind, for the protection and relief of individuals, and the claims which ſufferers either by foreign or civil war have on our pity and beneficence are the ſubjects of the ſecond Canto. It is terminated by an epiſode, in which the hoſtile armies of the Loyaliſts and their opponents in *La Vendée*, during a truce, are repreſented as laying aſide all animoſity, and ruſhing into each others arms.

"Les mains ſerrent les mains, les cœurs preſſent les cœurs."

The ſignal for a re-commencement of hoſtilities is given, every tender feeling ceaſes, all ties of countryman, father, brother, friend, are forgotten, and a mutual carnage takes place. The epiſode concludes with an addreſs of *Pity*, who adviſes them no longer to drench themſelves in kindred blood, but

"—— qu'aux *chants* de la mort ſuccèdent, en ce jour
Les *cris* de l'allégreſſe, et les hymnes d'amour."

It may be conſidered as preſumptuous in an Engliſhman to find fault with the French expreſſions of M. de Lille, but to us the "*cris* de la mort" and the "*chants* de l'allégreſſe" appear more appropriate. The whole of this epiſode we think forced and exaggerated: ſuch ſudden, violent, and general tranſitions, from the proverbial animoſity of civil war, to unbounded and general tenderneſs and effuſion of heart, are not in nature.

In the third Canto, it becomes more apparent that the poem is the production of *circumſtances*, in ſpite of what the author has ſaid in his preface. Here all the horrors of the *proſcriptions* are detailed, and though we are informed "that the author has attached all theſe details to general ideas," we are not the leſs ſenſible of the ſource from whence they ſpring. To avoid the monotony of horror, the writer tells us that he has ſometimes intermingled more *pleaſing* imagery. Of this he gives two inſtances.

"Avec moins de plaiſir les yeux d'un voyageur
Dans un déſert brûlant rencontrent une fleur;
Avec moins de tranſport, des flancs d'un roc aride
L'œil charmé voit jaillir une ſource limpide."

We

We can only ſay of this, that it is like the tickling of a ſtraw, when a wretch is extended on the wheel.

Our remark upon his other *pleaſing* image is that we wiſh it had been *true*.

" Ah! dans ces jours affreux, heureuſe l'indigence,
A qui l'obſcurité garantit l'indulgence!
Eh! qu'importe au pouvoir, qu'auprès de ſes troupeaux
Le berger enfle en paix ſes ruſtiques pipeaux?
Qu'importe le mortel, dont la table champêtre
Se couronne le ſoir des fruits qu'il a fait naître!"

The *Cri de guerre*, and *de Revolution*, which excited the millions of France to ſelf-deſtruction, was " *War* to caſtles, and *Peace* to cottages." How well this principle has been preſerved, let France, let Europe, and the whole world determine.

The fourth Canto offers to us the province of Pity during the reign of plunder and emigration. This continues *ſtill* to mark the Poem as a work of *circumſtances*; for the *general* ideas are totally obſcured in the *particular* detail. As the other Cantos have had their Epiſodes, the author introduces one here, for the idea of which he is indebted to Robinſon Cruſoe.

But the natural ſimplicity of that ſtory was a boundary too narrow for the Abbé de Lille, he therefore ſtretches far beyond it. He makes of a wandering Emigrant a *Wonderful Chrighton*, who knows every thing. He is an aſtronomer, a geologiſt, a botaniſt, an expert navigator, an adept in natural hiſtory, &c. &c. in a word he knows every thing in the heavens above, in the earth beneath, and in the waters under the earth. This aſtoniſhing perſonage meets on the banks of the Amazon, with a certain Frémon and his wife, who drink Bourdeaux wine of their own growth, and who had formed to themſelves the *prettieſt* eſtabliſhment imaginable. All is indeed ſo *pretty*, and ſo *prettily* told, that the face of Nature is hardly diſcernable through the *French* coſmetic. The Emigrant, when he firſt ſtumbles on this ſequeſtered paradiſe, is aſtoniſhed to ſee " a *beautiful* cow," and " a *charming* female drawing from her *ſilvery rivulets* of milk: this *charming* female has, under the habit of a ſhepherdeſs, the air of a nymph, her *complexion* is like the *lilly*, and her *hands* are as *white* as the *milk* which ſhe preſſes from the *beautiful* cow," &c. &c.

" Il entre, il aperçoit une belle géniſſe:
Une femme charmante, aſſiſe à ſes côtés,
Exprimoit de ſon lait les ruiſſeaux argentés;
Avec un air de nymphe, un habit de bergère,
Un maintien diſtingué ſous la robe légère;
Tout l'étonne: du lys ſon teint a la fraîcheur,
Du lait qu'elle exprimoit ſes mains ont la blancheur."

Here, if we miſtake not, there is too much *gilding*.

This may be ſufficient to give our readers a general idea of " Le Malheur, et la Pitie." Were we to engage in a very minute exami-

nation, our article would run much beyond the limits which the nature of our work prescribes; but a few particular remarks are necessary, that the public may be enabled to form a correct estimate of the publication.

To us M. de Lille appears to have stumbled in the threshold. His invocation and introduction want simplicity, are exaggerated, and declamatory. In his Invocation he says that "the thunders of war have too long been heard, that *la Mollesse* has too long given ear to the voluptuous notes of pleasure"—to remedy this, he calls upon "Pity, the tender *instinct* of good hearts, to assist him, and to moisten with her tears the strings of his lyre, that his song may prove a consolation to *this earth, in which we are*, may be approved by the *Gods*, and blessed by men, may render the people gentle and tractable, may interest kings, restore *tears* to the happy, and their *rights* to the unfortunate." That it was proper to call in *Pity* to put an end to the horrors of *war* we are far from denying, but of the propriety of her agency in stopping the ears of *la Mollesse* against the voluptuous notes of pleasure, we are far from being satisfied. As little are we satisfied with the conduct of the writer to his great agent *Pity*. In one line he degrades her to a paltry *instinct*, and in the next *personifies* her, making her a personage of the utmost importance, the inspirer of his song. After "*this* earth," to add "in which we are," is a flagrant tautology, for which we can find no better reason than that in French "*sommes*" and "*hommes*" are good rhymes. When we read his "approved by the *Gods*," we were led to suspect that, amid the delirium, the "*tendre delire*" of which he speaks, the Abbé had forgotten that he was a *Christian*, that the commandment 'Thou shalt have no other Gods but *Me*,' had entirely slipped from his memory.

The Invocation is open to farther animadversion, but by what we have already remarked, our readers will be convinced that it is not what might have been expected from a writer of M. de Lille's reputation. We insert the original, that the public may determine how far our criticisms are just.

"Trop long-temps ont grondé les foudres de la guerre,
Trop long-temps des plaisirs, corrupteurs de la terre,
La Molesse écouta les sons voluptueux:
Maintenant, des bons cœurs instinct affectueux,
Accours, douce Pitié, sers mon tendre délire,
Viens mouiller de tes pleurs les cordes de ma lyre;
Viens prêter à mes vers tes sons les plus touchans,
C'est pour toi que je chante, inspire donc mes chants!
Puissent-ils, consolant cette terre où nous sommes,
Être approuvés des Dieux, être bénis des hommes,
Apprivoiser le peuple, intéresser les rois,
Rendre à l'heureux des pleurs, au malheureux ses droits!"

The Abbe proceeds, in a long *tirade*, to describe the properties, advantages, and powers of Pity. We think him not very happy in one of his examples.

"Nous

"Nous *pleurons*, quand Pouſſin, de ſon adroit pinceau,
Peint les jours menacés de Moïſe au berceau."

In contemplating this picture, that ſenſation which produces tears is certainly not felt. We know that the infant will be ſaved, and will be elevated to the higheſt dignity and power; we conſequently feel only a ſlight and tranſient emotion for his preſent ſituation.

Not contented with the profuſion of encomium already beſtowed on Pity, we are in concluſion told that it is the foundation of ſociety!

"De la ſocieté tu fondas l'edifice!"

This is a diſcovery in the hiſtory of man which rather ſurpriſed us. *Pity* with the Abbe (like the *noſtrum* of the quack) ſeems to be good for every thing.

A little farther on we find him again forgetting the firſt commandment:

"Tel fut l'ordre du monde, et l'arrêt des *Dieux* mêmes."

But a few lines after he makes up for this lapſe by a return, if not to *Chriſtianity*, at leaſt to *Deiſm*; for he ſpeaks of "le *Dieu* de la nature."

In deſcribing the ſufferings of animals he has the following ſpirited lines on horſe-racing.

"Cent fois plus criminel et plus injuſte encor
Celui dont le courſier, pour mieux prendre l'eſſor,
Avec art amaigri, bien loin de la barrière,
Sous l'acier déchirant dévore la carrière,
Et, contraint de voler plutôt que de courir,
Doit partir, fendre l'air, arriver, et mourir."

"Et pourquoi? Pour qu'un fat, s'appropriant leur gloire,
Sur leurs corps palpitans crie; "A moi la victoire!"
Ou que d'un vil pari le calcul inhumain
De cet infâme honneur tire un infâme gain."

Our readers, I dare ſay, will agree with us, that there cannot be a more ſtriking picture of an Engliſh horſe-race, with its accompanyments; but we are in the next lines informed, that no ſuch cruel doings are to be ſeen in Britain!

"Hé! voyez Albion, cette terre, chérie,
Albion, des courſiers indulgente patrie:
C'eſt là que, de leur race entretenant l'honneur,
L'homme inſtruit leur inſtinct et ſoigne leur bonheur."

Were this true, we ſhould be proud of the compliment; as it is, we can only lament either the author's want of information, or want of what every author ſhould poſſeſs, an adherence to truth.

Notwithſtanding that M. de Lille ſeems to have ſtudied our poetry with attention, the *Gallic* taſte is too frequently diſcernible. Of this the following, which juſt offers itſelf, may be conſidered as no bad ſpecimen. The author is announcing to us an eſtabliſhment formed

by

by the Abbe Carron, and aided by the ſubſcriptions of Britons, at Sommers-town. After ſome lines of commendation, he proceeds to celebrate the attention of certain French ladies to the comforts of thoſe who are objects of the charity. Here the Frenchman gets the better of the correct author, of the man of true taſte. Inſtead of dwelling on the contraſt between the preſent occupations of theſe ladies and their former ſituation in life; inſtead of impreſſing us with their merits for having exchanged, without repining, their ſtate of luxury and command for the moſt menial, though charitable, ſervices; which would have exhibited a pleaſing and intereſting picture to the intelligent mind, he breaks forth all at once into an eulogium of their charms.

" De cette même main dont Amour eût ſait choix,
Pour treſſer ſa couronne ou remplir ſon carquois.
La foi, l'humanité ſont partout ſur vos traces,
Et le lit des douleurs eſt veillé par les Grâces."

We dull Britons, who with the reſt of the world, according to the Gallic *'ανδὸς 'εΦη* have no *taſte*, are contented when humanity and tenderneſs wait round the bed of pain and ſickneſs; *there* the *graces* are certainly not in their proper place.

Of this *miſplaced* readineſs to deſcribe female charms, we have a ludicrous example in his account of the death of Madame Lamballe. The attachment of this lady to the Queen of France, and the atrocities which attended her death, are well known. Theſe, we ſhould have thought, might have afforded ample ſcope to the deſcriptive powers of the author; but he only exclaims, in the true ſtile of a Pariſian *Friſeur*, " Heavens! in what a condition did they exhibit her *fine head of hair* to the Queen!"

" Lamballe a ſuccombé, Lamballe dont le zèle
A ſa reine, en mourant, eſt demeuré, fidèle;
Et ces cheveux ſi beaux, ce ſront ſi gracieux,
Dans quel état, ô ciel, on le montre à ſes yeux!"

The death of the Queen produces ſome verſes of a ſimilar kind.

" Non, je ne verrai point le tombereau du crime,
Ces licteurs, ce vil peuple, outrageant leur victime,
Tant de rois, d'empereurs dans elle humiliés,
Ses beaux bras, ô douleurs! indignement liés,
Le ciſeau dépouillant cette tête charmante,
La hache, ah! tout mon ſang ſe glace d'épouvante!"

He is not, however, ſo *gallant* to Madame Elizabeth; but he praiſes her on a more ſubſtantial foundation.

" Ah! ſi dans ſes revers la beauté gémiſſante
Porte au ſond de nos cœurs ſa plainte attendriſſante,
Combien de la vertu les droits ſont plus puiſſans!
Sa bonté la rend chère aux cœurs compatiſſans."

From

From ſome following lines, this *ſubſtantial* praiſe beſtowed on Madame Elizabeth, more than inſinuates that the Queen was not "*ſans tache.*"

"Ton trépas, ombre illuſtre, eſt le moins pardonné.
O Dieux! et quel prétexte à ce forfait infâme?
Ton nom étoit ſans tache auſſi bien que ton âme;
Ton cœur, dans ce haut rang, formant d'humbles déſirs."

How far this accords with the general *ton* of the Abbé's poem we leave him to determine.

But though we may ſmile at this chivalrous paſſion for the ladies, which ſeems to be the weak ſide of the Abbe, we muſt be ſerious when he goes beyond all bounds. The following is a flight beyond every thing that can be permitted to the Gallican taſte for exaggeration.

"Mais, d'où vient tout à coup que mon cœur ſe reſſerre?
Hélas! il faut des cieux revenir ſur la terre!
Louis en vain aſſiſte aux céleſtes concerts;
Les cieux ſont imparfaits, ſon épouſe eſt aux fers."

There is a fooliſh profanity in theſe lines, which every man of ſenſe will reprobate, and which is certainly highly indecorous in a clergyman.

Though we have thus noticed ſome of the blemiſhes, which are to be found in too great a number in this laſt work of M. de Lille; though we think that there is in it more of the Rhetor than the poet; yet there are many paſſages in which the powers we have been accuſtomed to are diſplayed. But "le Malheur, et la Pitié," we are of opinion, will ever rank far below his former productions.

We now come to matters of a different kind. Though a poet in all his works may not be equally ſucceſsful, yet it is in his power to preſerve an untainted moral character. It is with regret that we enter upon this ſubject; but pledged as we are to the public, to give a fair account of whatever comes from the preſs, we cannot paſs over unnoticed ſome ſingular circumſtances relative to the preſent publication.

The editor informs us, that "the poem now offered to the public was finiſhed about two years ago. The author began it in France under the reign of Robeſpierre, and completed it in a land of freedom. Here the editors purchaſed the MS. of the Abbe de Lille. Here it was printed under his inſpection, and the proof-ſheets reviſed by him with the exception of the laſt eight pages, which had not been ſent to preſs, when his ſtate of health forced him to quit this hoſpitable country." P. 123, notes. If this ſtatement be true, the author will find ſome difficulty in reconciling the appearance of a Paris edition to the fairneſs of mercantile tranſactions. Perhaps the bargain was made for an edition to circulate only in Britain. This, however, does not appear from the preſent ſtatement. A farther elucidation the public has a right to demand from the parties. M. de Lille muſt conſider, that the point at iſſue is to him a matter of no ſmall im-

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portance: to be accuſed of having treated his publiſhers *à la Voltaire*, is no ſlight accuſation.

Whatever becomes of this, there are things in the Pariſian edition, which form a ſtriking contraſt with that of London, and which do not much redound to the honour of the Abbe's character, as a conſiſtent writer. The latter edition is conſpicuous throughout for an enthuſiaſm of loyalty, and an abhorrence from all the villainies and horrors of the revolution; in the former, paſſages offenſive to the Conſular deſpotiſm are expunged, and others are inſerted, whoſe tendency is to reconcile the minds of Frenchmen to the exiſting ſtate of France, and to bend their necks to the iron yoke under which ſhe groans. Of this degrading contradiction it would be eaſy to produce many examples; we content ourſelves with the following citations. Towards the concluſion of the London edition, we have theſe lines.

"Et vous, qu'un foible eſpoir retient près du ſéjour
Où vivoient nos aïeux, où nous vîmes le jour
Je retourne vers vous. Que votre impatience
N'affronte pas encor le chaos de la France!
Vous confier trop tôt à ce ciel orageux,
Ne ſeroit qu'imprudent, et non pas courageux,
Un démon déſaſtreux plane encor ſur vos têtes,
Attendez que les dieux ayent calmé les tempêtes;
Alors vous reverrez l'aſile paternel;
Mais ce bienfait encor cache un piége cruel.
Tel que l'affreux ſerpent à la prunelle ardente,
Fixe, attire et ſaiſit ſa proie obéiſſante,
De mon triſte pays le preſtige aſſaſſin
Pour dévorer ſes fils, les appelle en ſon ſein."

The reader will next peruſe, at leaſt with aſtoniſhment, the concluſion of the Paris edition.

"Et vous, que l'on a vus ſur des bords étrangers,
Endurer tant de maux, braver tant de dangers,
Par l'oubli mutuel les âmes rapprochées,
Vos malheurs adoucis et vos larmes ſéchées,
Le préſent plus heureux, l'avenir plein d'eſpoir,
Les paſſions dormant ſous le joug du devoir;
Du culte renaiſſant voilà le vrai miracle.
Venez donc aſſiſter à ce touchant ſpectacle!
Vous avez parcouru la lice de l'honneur;
Moi je viens vous ouvrir la route du bonheur!"

When we add to this flagrant contradiction, his addreſs to the Emperor of Ruſſia in the London copy, we cannot help deploring the ſituation in which the Abbé now ſtands.

"Souviens-toi de ton nom; Alexandre autrefois
Fit monter un vieillard ſur le trône des Rois:
Sur le front de Louis tu mettras la couronne,
Le ſceptre le plus beaux c'eſt celui que l'on donne."

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Can a ſtronger contraſt be exhibited? Obliged to rank the Abbé de Lille among the Conſular ſycophants, we confeſs we do it with regret. But when a man thus blows hot and cold, he muſt take the conſequences. We cannot in conſcience ſpare a perſon, who, under the ſame circumſtances, thus propagates ſo oppoſite a doctrine; who calls upon the Emperor Alexander to place the crown of France upon the head of Louis, and at the ſame time ſays that all is well in France, and that there is every hope of all things being better; who at one moment adviſes his countrymen to *avoid* their country as they would the faſcinating eye of the ſerpent, and in the ſame moment intreats them to reviſit their native land, for that is the path to happineſs!

But we have another ſerious objection to the concluſion of the Pariſian copy. It is well known, that the many ſuperſtitious and abſurd additions made to pure Chriſtianity, during a ſucceſſion of dark ages, by the Roman Pontiffs, gave to the French philoſophiſts a handle to conſider them as eſſential parts of the Chriſtian religion. It was by availing themſelves of this advantage, and by pointing their ſhafts againſt theſe pontifical abuſes, that they at laſt ſucceeded in baniſhing Chriſtianity, and indeed all religion, from France. Almoſt the whole of the Abbe's Pariſian concluſion is a ſong of triumph for the return of what *he calls* Chriſtianity to that country. But what is that Chriſtianity which he rejoices that his country has regained? Not the ſimple and pure doctrines of the goſpel—No; his pæan is poured forth becauſe the people can again indulge in all the fopperies of papal Rome. He rejoices that they can march forth in proceſſion; can diſplay a "*rich* flag, a *ſilver* croſs;" can carry their "patron ſaint in a *golden* ſhrine;" can ſtop in their way at every "rural chapel," and pray to the preſiding ſaint, whether it be "St. Hubert, or St. Roch, accompanied by his faithful dog; or St. Bruno, or St. Nicolas, who liſtens to the ſecret prayer of lovers:"—in ſhort, that they can *now* addreſs their petitions to "every ſaint of the legend," whom the Pope, "by his *own authority* (which he tells us he poſſeſſes as the *delegate of heaven*), has inſerted in the catalogue of ſaints;"* and whoſe protection, they are told is "*omnipotent*," for that, by their "*merits*, they *compel* the angry Deity to have mercy." Such is the Chriſtianity in the re-eſtabliſhment of which the Abbé rejoices! Let us hear himſelf.

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* Clement XI. when canonizing Pius V. in 1712, employs the following words: "Sanctorum catalogo, *noſtra, divinitus tradita, auctoritate*, adſcribimus;" and the Secretary of Brevets Batelli, in the ſame year, and on the ſame occaſion, delivered a ſpeech in public conſiſtory, in the name, and by the authority, of the Pope, before 35 Cardinals, 50 Patriarchs, Archbiſhops, Biſhops, &c. in which, ſpeaking of the Saints of papal manufacture, he aſſures us, that "*meritis* ſuis iratum numen ad miſericordiam *compellant*." Clement too, in the above cited ſpeech, informs us that their powers are *omnipotent*; "*omnipotenti* eorum tutela opus eſſe arbitratur."

" Et, dès que Mai ſourit, les agreſtes peuplades
Reprennent dans les champs leurs longues promenades.
A peine de nos cours le chantre matinal,
De cette grande fête a donné le ſignal,
Femmes, enfans, vieillards, ruſtique caravane,
En foule ont déſerté le château, la cabane.
A la porte du temple, avec ordre rangé,
En deux files déjà le peuple eſt partagé.
Enfin, paroît du lieu le curé reſpectable,
Et du troupeau chéri le paſteur charitable.
Lui-même il a réglé l'ordre de ce beau jour,
La route, les repos, le départ, le retour.
Ils partent: des zéphyrs l'haleine printannière
Souffle, et vient ſe jouer dans leur riche bannière;
Puis vient la croix d'argent; et leur plus cher tréſor,
Leur patron enfermé dans ſa chapelle d'or,
Jadis martyr, apôtre ou pontife des Gaules:
Sous ce poids précieux fléchiſſent leurs épaules.
De leurs aubes de lin, et de leurs blancs ſurplis,
Le vent frais du matin fait voltiger les plis;
La chappe aux boſſes d'or, la ceinture de ſoie,
Dans les champs étonnés en pompe ſe déploie;
Et de la piété l'impoſant appareil
Vient l'embellir encore aux rayons du ſoleil.
Le chef de la prière, et l'âme de la fête,
Le pontife ſacré, marche et brille à leur tête,
Murmure ſon bréviaire, ou renforçant ſes ſons,
Entonne avec éclat des hymnes, des répons.
Chacun charme à ſon gré le ſaint itinéraire:
Dans ſes dévotes mains l'un a pris le roſaire;
Du chapelet pendant l'autre parcourt les grains;
Un autre, tour à tour invoquant tous les ſaints,
Pour obtenir des cieux une faveur plus grande,
Epuiſe tous les noms de la vieille légende."

He goes on—

" L'eſpèrance au front gai plane ſur les campagnes,
Sur le creux des vallons, ſur le front des montagnes.
Trouvent-ils en chemin, ſous un chêne, un ormeau,
Une chapelle agreſte, un patron du hameau,
Protecteur de leurs champs, fondateur de leur temple,
Que toute la contrée avec reſpect contemple;
Soit ce fameux Hubert, qu'au ſon bruyant du cor
Le chaſſeur dans les bois tous les ans fête encor;
Ou Roch, accompagné de ſon dogue fidèle,
Qui chaſſe et les brigands et la peſte cruelle;
Ou quelque enfant clôitré des Maurs et des Benoîts,
Qui fécondoient les monts, ou défrichoient les bois,
Ou, d'un auteur ancien déchiffrant le volume,
Ont tranſmis juſqu'à nous les doux fruits de ſa plume;
Ou l'auſtère Bruno, dont les enfans muets
Mêlèrent leur ſilence à celui des forêts

Ou

Ou ce bon Nicolas, dont l'oreille diſcrète
Ecoute des amans la prière ſecrète,
Et, des ſexes divers le confident chéri,
Donne à l'homme une femme, à la femme un mari:
Là, s'arrêtent leurs pas; le ſimulacre antique
Reçoit leurs ſimples vœux et leur hymne ruſtique."

We certainly did not expect that M. de Lille, though he has ceaſed to be a Loyaliſt, would ceaſe to be a Roman Catholic: but that he ſhould have choſen to celebrate the *abuſes* and fopperies of that religion, and to triumph in their re-eſtabliſhment, do, we muſt confeſs, excite our ſurpriſe: but "naturam expellas furcâ, tamen uſque recurrit." Theſe things, he ſays, were the delight of his infancy, and he returns to them with pleaſure in his old age.

"O riant Chanonat! ô fortuné ſéjour!
Je croirai voir encor ces beaux lieux, ce beau jour,
Où, fier d'accompagner le ſaint pélerinage,
Enfant, je me mêlois aux enfans du village.
Hélas! depuis long-temps je n'ai vu ces tableaux;
Mais enfin, leur retour ranime mes pinceaux.
Leur ſouvenir me plâit, et de ma décadence
Je reviens avec joie aux jours de mon enfance."

We are led to believe, that the Abbe was induced to beſtow greater pains on this ſubject, from its being more congenial with the powers of his mind. Certain it is, that he appears more at home here, and in ſome ſimilar parts of his work, than in his more ſolemn and horrific delineations. The above extracts may therefore be conſidered as no unfavourable ſpecimens of the poem.

It is needleſs to remark, that the Abbe de Lille is frequently an imitator. This he has confeſſed in his former works; and any one in the leaſt acquainted with our poets, will diſcover it in the preſent.

An Ode to Immortality is prefixed to Le Malheur et la Pitie, which does honour to the writer; eſpecially as the ſubject was preſcribed by the Revolutionary Deſpots, and written, we believe, in France under their reign. It diſcovers that unbending reſiſtance to the uſurping powers, which appears no longer to be the characteriſtic of the author. The marked antitheſis of the two ſtanzas we inſert, ſhews what were *at that time* his feelings.

"Oui, vous qui, d'Olympe uſurpant le tonnere,
Des éternelles lois renverſez les autels,
Lâches oppreſſeurs de la terre,
Tremblez, vous êtes immortels!

"Et vous, vous, du malheur victimes paſſagères,
Sur qui veillent d'un Dieu les regards paternels,
Voyageurs d'un moment aux terres étrangères,
Conſolez-vous, vous êtes immortels!"

The paper and print do credit to the editor; and the heads of the royal ſufferers are executed with conſiderable ability.

Bemerkungen

Bemerkungen auf einer Reiſe in die Sudlichen Statthalterſchaften des Ruſſiſchen Reichs, &c. Zweyter Band; i. e. Remarks on a Journey to the Southern Provinces of the Ruſſian Empire, by P. S. Pallas, Councillor of State to the Emperor of Ruſſia, &c. Vol. II. 4to. with coloured plates, maps, &c. Leipzig, Martini. 1802.

Travels through the Southern Provinces of the Ruſſian Empire, performed in the years 1793 *and* 1794, *by P. S. Pallas, &c.* Tranſlated from the German, without abridgment, by Francis Blagdon, Eſq. Vols. III. and IV. 12mo. 10s. or royal paper and coloured plates, 14s. Ridgway. 1803.

IT often happens with enlightened men, as well as amongſt other claſſes of ſociety, that when an individual has, by his proficiency in any particular ſcience or attainment, excited attention or applauſe at a former period of his exiſtence, whatever may be the nature of his ſubſequent exertions, they are eagerly ſcrutinized, and not unfrequently overvalued. We do not mean to intimate, that the ſecond travels of a learned man, through countries which he had viſited and minutely deſcribed 25 years before, are likely to be deſtitute of intereſt; or that freſh objects may not preſent themſelves, the details of which would prove extremely gratifying to the reader of the preſent times:—but, in the inſtance before us, we confeſs our firſt expectations have been, in ſome degree, diſappointed.

It is now nearly ſeven years ſince the public were informed, that the juſtly-celebrated naturaliſt, Profeſſor Pallas, had in the preſs an account of his travels from Peterſburgh to the Crimea; an unuſual degree of curioſity was of courſe excited, and in the ſummer of 1799, the firſt quarto volume of this work appeared at Leipſig, where it was ſo eagerly purchaſed, that we are well aſſured not more than twenty copies could be ſpared for the Engliſh market. The plates to this work were numerous and intereſting, and in conſequence of the reports which had been circulated, we were induced to pay more than ordinary attention to the publication. Accordingly, in our earlier volumes, we gave a minute analyſis of its contents,* and traced the progreſs of the author from Peterſburgh to Aſtrachan. From the well-known talents and character of the writer, we were indeed little inclined to cenſure in him thoſe defects, which in one of leſs note would perhaps have drawn forth ſevere critical caſtigation. But a man may be a philoſopher without poſſeſſing the talent of eaſy writing; and to make himſelf underſtood by men of ſcience and profound reſearch, it is not abſolutely neceſſary that he ſhould poſſeſs a flowing ſtyle, or be intimately acquainted with the art of logical arrangement. Such a writer is Profeſſor Pallas; and while we pay him the tribute due to his great acquiſitions as a naturaliſt, we cannot but obſerve, that his ſtyle is throughout harſh, barbarous, and in

* Vol. III. p. 531; vol. IV. p. 512; vol. V. p. 502.

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many parts incomprehenſible, even to the literati of Germany, his native country. Notwithſtanding a certain degree of intereſt which we at firſt took in the ſcientific exertions of M. Pallas, the impreſſion which his work finally left upon our minds was of ſo ſlight a nature, that we had totally forgotten our remark on the incomplete ſtate of theſe travels*, when, a few months ago, the ſecond volume claimed our attention. In this we find, that ſome unforeſeen circumſtances of a domeſtic nature retarded the completion of the volume, but they have afforded the author an opportunity of reviſing and correcting his materials, which now appear under ſuch an improved and ſcientific arrangement, as confers upon him the higheſt credit for his indefatigable efforts.

There is no deſcription of readers who will derive more gratification from the peruſal of this work than the antiquarian. Indeed the prominent features of the ſecond volume are antiquities and mineralogy. We cannot follow the author through his profound remarks on the ancient ſtate of the Crimea; his conjectures reſpecting the aboriginal inhabitants of that country, their manner of living, &c.; all of which he endeavours to eſtabliſh by very plauſible quotations from Pliny, Strabo, and other writers of antiquity.

From the village of Egis-oba, on the heath of the Crimea, M. Pallas performs a tedious journey to the Heracleotic Cherſoneſus; thence principally along the Southern ſhore, over the ſtupendous mountain of Tſhatyrdagh, and through the interior of the Crimea, to the Iſle of Taman. In his examination of the different ſtrata of the mountains, and even hillocks, over which he paſſes, he may be literally ſaid to leave no ſtone unturned: his mineralogical deſcriptions muſt diſpleaſe moſt readers, by their ſameneſs and frequent recurrence; and it is not till they have peruſed ſeveral ſheets, that, by an account of the manners of the inhabitants of a village, or of ſome ſingular incident in natural hiſtory, they will experience a relief ſimilar to that of the invigorating ſolar beams, which ſuddenly dart upon the traveller after a cheerleſs ſtorm.

The Profeſſor is very particular and ingenious in his deſcription of the different tribes of Tartars, who inhabit the villages of the Crimea; but thoſe of Kikeneis, Limena, and Simaus, are the only claſſes who have a decidedly foreign phyſiognomy, their faces being of an uncommon length, their noſes aquiline, extraordinarily large, and out of all proportion, while their heads being high and flat at the ſides, they bear an exact reſemblance to the caricatures of ſatyrs. This ſingular appearance he attributes to the cuſtom of their predeceſſors, who compreſſed the heads of their infants near the temples; and from this, as well as other circumſtances, he is inclined to think that the mountain Tartars of the Crimea have deſcended from the

* Vol. V. p. 513.

Genoeſe or Therſites, who formerly made irruptions and conqueſts in that quarter. Profeſſor Hacquet, who is of the ſame opinion, has quoted in ſupport of it the following paſſage from Scaliger. (*In commentar. ſup.* THEOPHRAST. *de cauſis plantarum*, lib. V. p. 287.) "*Genuenſes, cum a mauris progenitoribus, accepiſſint olim morem, ut infantibus recens natis tempora comprimerentur, nunc abſque ulio compreſſu Therſiteo et capite et animo naſcuntur.*" Profeſſor Pallas adds, that there can be no doubt, that all the inhabitants of the villages on the South bank of the Crimea, who now paſs for Tartars, are the deſcendants of other nations, who have been driven to, or who have invaded that country; and are totally different from the Tartar race, but particularly from the Mongolians, who being really the Tartars of the country, look upon the others as foreigners, and hold them in contempt.

Some very intereſting information is given relative to the phyſical ſtate of the Iſle of Taman, which is conſtantly ſurrounded by ſulphureous vapours, ariſing from the ſprings of petroleum and ignited bitumen, with which it abounds. The author mentions a ſingular eruption, which took place in the year 1794, in the ſea of Azof, oppoſite to Temruk, where, at the diſtance of 150 fathoms from the ſhore, a great hillock, a hundred fathoms in circumference, aroſe out of the ſea, which was at that part five fathoms deep, and for ſome hours vomited fire and ſtones, which overſpread the neighbouring country: it retained its poſition ſeveral months, and then diſappeared. He alſo deſcribes another very remarkable event—an eruption of mud from a hillock at Taman; the ejected matter from which was examined by him, and was eſtimated at 100,000 cubic fathoms.

The great body of the work is filled with general and particular obſervations on the nature of the ſoil of the Crimea, its vegetable productions, the ſtate of its agriculture, horticulture, commerce, and manufactures. In his account of the latter, he deſcribes a proceſs of great importance,—that of making Morocco leather of the fineſt quality; he alſo points out many means for the improvement of the Crimea, which are purely local and of no great intereſt to the Engliſh reader, though his account of the hiſtory and antiquities of this country is more ſatisfactory than any which we remember to have ſeen. On the whole, this work will afford much entertainment to philoſophical, as well as to general, readers; though we are of opinion, that it would have been more acceptable to the world, if the author had brought it into half the compaſs, by expunging a maſs of heavy and unintereſting ſpecifications, which, as far as we can judge, are of no utility whatever in the promotion of true ſcience. In the room of his repeated and tedious examinations of mineral and vegetable ſtrata, he might occaſionally have drawn forth the admiration of his Chriſtian readers by a reference to the great Firſt Cauſe of the wonders which he enumerates. But perhaps it is beneath a German philoſopher to acknowledge the power or attributes of a Deity. *Nature*, indeed, appears to be literally the only object of his attention, and

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we do not recollect that throughout the whole of these two ponderous quartos, the GOD of NATURE, the Creator of the World, is in any single instance positively alluded to. We have, however, no other serious objections to make to the writings of M. Pallas. If they do no good to society, they are not calculated to do any harm; and as an indefatigable *natural* philosopher, the author is certainly entitled to considerable praise.

It would now only remain for us to notice the translation of this work, which forms the 5th, 6th, 7th, and 8th volumes of the series of Travels, published under the title of *Modern Discoveries*; but our opinion of Mr. Blagdon, as a translator, having been expressed on several occasions, it would be superfluous to add on that point any further remarks. He has, however, acquired additional credit by translating, in a short space of time, four volumes of matter, purely scientific, from a language but little known to Englishmen; and which, from the nature of the subject, must have been attended with very considerable difficulties. This task, however, he appears to have performed with fidelity; the language is free from those foreign idioms, which so often occur in modern translations, and the style is truly English, being neither inflated nor inanimate. Having also at least as favourable an opinion of this work as we have expressed of any of his former translations, we cannot omit noticing an advertisement prefixed to the last volume, which states that the publication, for a variety of reasons, must be discontinued during a few months; and a new plan is pointed out, on which it will be resumed. The suspension, however, appears to have taken place in April last, and no new series having yet been announced, we apprehend that this useful work has experienced a fate of which it is evidently undeserving. We nevertheless hope, that our surmises may prove unfounded; for a publication possessing so many advantages, and sold at so cheap a rate, we never remember to have fallen under our observation. In the translation of Pallas alone there are 22 well-executed copper-plates. There is another translation of Pallas, in two volumes quarto, superbly printed, and possessing a greater number of plates; but it sells at the price of seven guineas.

REVIEWERS REVIEWED.

The Edinburgh Review, Vol. I.

(*Continued from p. 223.*)

THE tenth article in this work is entitled to indiscriminate praise. It is a Review of *Voyage dans les Departemens de la France*, by Citizen La Vellée, formerly an officer in the army, who, in 1792, began a tour through the different departments of France, and published an account of it in nine 8vo. vols. 1792 à 1801. "The plan of the work," though not unexceptionable, "would have had its attractions," says the Critic, "if im-

partiality had guided the pen of the author: but to this eſſential qualification of an hiſtorian, M. La Vellée has the candor not even to pretend; and confeſſes, that his indignation at tyranny, and hatred for (of) ſuperſtition, prevents him from viewing diſpaſſionately the actions of Kings and Prieſts!" We ſhould be glad to know through what medium he views the actions of Conſuls, and of that prelate, who ſtiles Buonaparte *the Chriſt of Providence!*

"We were particularly ſtruck," ſay the Edinburgh Reviewers, "with the ſingular ſenſibility M. La Vellée never fails to diſcover: he ſeldom approaches a city without burſting into tears at the recollection of the oppreſſions *under the feudal ſyſtem*; and it is remarkable, that his philanthrophy never blazes ſo violently as during the government of Robeſpierre. At that period, he never ſpares his readers a ſingle barbarity committed during the old regime; and only forgets to mention, that the ſcenes paſſing before his eyes exceeded in horror all that the hiſtory of France could furniſh during the lapſe of ſo many ages."

The eleventh article is the review of a tract on a ſubject extremely intereſting to the people of Scotland, and it ſeems to be drawn up with impartiality: but a very different ſpirit has actuated the writer of the twelfth article. This compound of inſolence and folly is nothing leſs than an attempt to exhibit in a ridiculous point of view Mr. Bowles's *Reflections at the Concluſion of the War*, by comparing the reſpectable author to Dr. Solomon and Dr. Brodum!

"If Mr. Bowles," ſays this contemptible ſcribbler, "had began (begun) his literary career at a period when ſuperior diſcrimination and profound thought, not *vulgar violence*, and the eternal repetition of rabble-rouſing words (Is this critic ſo completely rouſed one of the rabble?), were neceſſary to literary reputation, he would never have emerged from that obſcurity to which he will ſoon return. The intemperate paſſions of the public, not his own talents, have given him ſome temporary reputation; and *now*, when men *men hope and fear with leſs eagerneſs* than they have been lately accuſtomed to do, Mr. Bowles will be compelled to deſcend from that moderate eminence, where no man of real genius would ever have condeſcended to remain."

This *now* of the reviewer is ſomething very different from the *punctum ſtans* of the ſchoolmen, for it has already paſſed away; and Mr. Bowles, if there be any truth in this reaſoning, muſt again be ſeated on that eminence, which, whether moderate or immoderate, his reviewer will never reach.

"The firſt apprehenſions, which Mr. Bowles ſeems to entertain, (continues the critic) are of *the boundleſs ambition and perfidious character of the Firſt Conſul*, and of that military deſpotiſm which he has eſtabliſhed, which is not only impelled by the love of conqueſt, but intereſted, for its own preſervation, to deſire the overthrow of other states."

And pray, moſt ſagacious Sir, have thoſe apprehenſions been ſo very ill-grounded, as to give you a right to inſult in this manner a man, to whom you allow occaſionally the merit of good intention? or can you *now* read in the *firſt, ſecond*, or *third* edition of your unrivalled review, this ſentence without a bluſh? Oh, but the apprehenſions were groundleſs when they were firſt thrown out; for

"The author informs us, immediately after, that the life of Buonaparte is expoſed to more danger than that of any other individual in Europe, who

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is not actually in the laſt ſtage of an incurable diſeaſe; and that his death, whenever it happens, muſt involve the diſſolution of that machine of government, of which he muſt be conſidered not only as the ſole director, but the main ſpring."

And is it indeed impoſſible, that a government, in danger of falling in pieces, ſhould be tyrannical? or that a tyrant, conſcious of being perpetually expoſed to the dagger of the aſſaſſin, ſhould be perfidious? Let us ſuppoſe that ſome diſſentions about emolument, or the conducting of the journal, were to ariſe between the writers of the Edinburgh Review and the bookſellers by whom it is published, and that in conſequence of theſe the undertaking were about to be abandoned; is it impoſſible, that in the mean time they ſhould all agree to miſrepreſent ſuch works as Mr. Bowles's *Reflexions*, and expoſe the author to ridicule for apprehending moral danger in the nudity of fashionable females?

Of the merit of the 13th article of this review we are not prepared to ſpeak, not having the work reviewed at hand; but if *J. Herrenſchwerd* has really publiſhed all the abſurdities which are here attributed to him, he has been treated by the critic with great propriety. For ſimilar reaſons we paſs over the 15th article; but the folly and inſolence diſplayed in the 16th call loudly for reprehenſion.

The work reviewed is Pratt's poem entitled *Bread*, or *the Poor*, of which we have long ago delivered our opinion, allowing its merits, and pointing out its faults.* The preſent critic, however, eſpies in it nothing but faults; and contends, that Mr. Pratt's complaints of the conduct of monopoliſts, during the late years of dearth, are totally groundleſs! This he does with a degree of *fury* for which nothing can account, but the ſuppoſition that he either was a monopoliſt himſelf, or is a ſervile hireling of ſome knot of monopoliſts.

"Mr. Pratt (ſays he) reſolves all theſe queſtions reſpecting the dearth of corn by aſſerting, that the ſcarcity was produced by the higher orders of farmers. After giving this ſolution of the difficulty, Mr. Pratt loads that reſpectable part of the community with every term of abuſe which he can collect. In the courſe of ten lines, the epithets "tyrant huſbandman," "inſatiate giant," "the ſcourge and terror of the ſwains," "vain uſurper," and "vil age de pot," are brought together to deſcribe the general character of a gentleman farmer. Whole pages are filled with accounts of their extravagance and prodigacy; of balls at which their wives dance awkwardly; and routs at which they give *negus*. In one of the notes, Mr. Pratt endeavours to rival Lord Warwick, and tells us of a *knot* of farmers, who drank champagne, claret, and Burgundy, for three days together; and, as a *zeſt*, ſoaked bank-notes in wine, like *ruſks in chocolate*, which, it muſt be allowed, was a very expenſive ſubſtitute for biſcuits."

And if theſe extravagancies were real, do not the gentlemen farmers deſerve all the cenſure with which Mr. Pratt has loaded them? Perhaps the reader ſuppoſes, that the critic has proved the *Scotch* farmers at leaſt to have been blameleſs, and to have ſhared, with the reſt of the community, in the diſtreſs of the times; but this taſk he has not even attempted. He only affirms, that "thoſe who are prodigal and extravagant rarely accomulate wealth;" as if it were of any importance to the poor, whether it

* Anti-Jacobin, vol. XI. p. 286, &c.

was to ſupport prodigality or avarice, that corn was unfairly raiſed to a price which they could not pay for it!

In the 16th article, we find our preſbyterian critic diſplaying his uſual enmity to the Church of England, by vainly endeavouring to make ridiculous Dr. Langford's excellent ſermon before the Royal Humane Society. Dr. Langford, we are perſuaded, has no deſire to be praiſed as a preacher by the man who cenſures Dr. Rennel's Sermons; but we ſhall ſoon meet with this petulant reviewer again, when we ſhall have a better opportunity of appreciating the ſoundneſs of his criticiſms.

The review of Mrs. Opie's poems, which next occurs, is one of thoſe inſtances of invidious criticiſm, which

> Damns with faint praiſe, aſſents with civil leer,
> And, without ſneering, teaches men to ſneer.

The critic ſhould have reviewed the lady and her volume in direct terms: the cenſure might have been unjuſt, but it would not then have been mean.

The 18th article is not worthy of notice; and to the tendency of the 19th, which profeſſes to be a review of Bonnet's *Eſſai ſur L'Art de rendre les Revolutions utiles*, we have nothing to object. It is a pity, however, that ſo much patriotiſm and ſound reaſoning ſhould have been diſgraced by the following contradictions:

"The work has evidently been compoſed with much pains and deliberation. It is written with great candour and impartiality, and contains an *animated* and *ſuccinct* account of moſt of the memorable events of the French Revolution. The theory and *obſervations*, indeed, are for the moſt part rather *dull* and *inſignificant*. The *arrangement* of the book is almoſt as unfortunate as its title. The author has been pleaſed to diſtribute it into *five* ſections, of which the *four laſt* might very conveniently be ſpared!"

It is difficult to conceive how an account, of which four-fifths might conveniently be ſpared, can be *ſuccinct*; or how a tedious narrative can be *animated*, when all the *obſervations* with which it is interſperſed are *dull*.

Our rancorous pupil of Knox and Melville appears again in the 20th article of this volume, diſplaying his hatred of the Church of England in an angry philippic on Mr. Archdeacon Nares. That reſpectable dignitary publiſhed, in 1801, a ſermon, entitled *A Thankſgiving for Plenty, and a Warning againſt Avarice*; and our reviewers, who wiſh their journal to be diſtinguiſhed, rather for the ſelection, than for the number, of its articles, have *ſelected* that diſcourſe as a proper vehicle of their ignorant abuſe of the author and of the church of which he is a clergyman. Though the ſermon bears, in its title-page, to have been preached in *the Cathedral at Lichfield*, our preſbyterian critic ſagely ſuppoſes, that it muſt have been preached in a *chapel*, becauſe the Epiſcopalians in Scotland have not *churches* but *chapels* for their public worſhip!

"For the ſwarm of ephemeral ſermons which iſſue from the preſs, we are principally indebted (ſays he) to the vanity of popular preachers, who are puffed up, by female praiſes, into a belief, that what may be delivered, with great propriety, in *a chapel full of viſitors and friends*, is fit for the deliberate attention of the public!"

The Cathedral at Lichfield is a chapel, and the audience, on September 20, 1801, was compoſed entirely of the friends and viſitors of Mr. Archdeacon Nares! But what offence has the good Archdeacon given to this zealot for eccleſiaſtical equality? Why, he is a dignitary of the Church of England, and he has publiſhed an excellent ſermon, calculated to rouſe

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the attention of the reader, as well as of thoſe who heard it preached, and theſe are two offences not to be forgiven.

"The learned author, (ſays this *candid* writer,) after ſtating the manner in which the Jews were governed by the immediate interference of God, and informing us, that other people expect not, nor are taught to look for, miraculous interference, to puniſh or reward them, proceeds to talk of the viſitation of Providence, for the purpoſe of trial, warning, and correction, as if it were *a truth of which he had never doubted*."

And who is this ſearcher of hearts, who preſumes to inſinuate that of this truth the learned author had never doubted? Oh! continues the critic, I draw my inference from his own words; for

"He contends, though the Deity does interfere, it would be preſumptuous and impious to pronounce the purpoſes for which he interferes; and then adds, that it has pleaſed God within theſe few years to give us a moſt awful leſſon of the vanity of agriculture and importation, without piety; and that he has proved this to the conviction of every thinking mind. Though he interpoſe not, ſays Mr. Nares, by poſitive miracle, he influences by means unknown to all but himſelf, and directs the winds, the rain, and glorious beams of heaven, to execute his judgments, or fulfil his merciful deſigns. Now, either the wind, the rain, and the beams are here repreſented to act as they do in the ordinary courſe of nature, or they are not: *If they are, how can their operation be conſidered as a judgment on ſins?* and if they are not, what are their extraordinary operation but poſitive miracles?"

It would be too much to ſuppoſe, that our ſage philoſopher had ever heard the phraſe *pre-eſtabliſhed harmony*; but one would imagine, that he muſt have heard enough in the Univerſity of Edinburgh about the adaptation of the *moral* and *natural worlds* to each other, to have made him ſuppreſs this ebullition of petulant ignorance. As we have no pleaſure in "anſwering a fool according to his folly," we ſhall enter into no argument with a man, who thus proclaims, at the very inſtant when he is employing the forms of logic, that he is unacquainted with the firſt principles of theological ſcience; but, for the inſtruction of our reader, we inſert the paſſage of the Archdeacon's ſermon, which is here ſo miſerably perverted from its meaning.

"The providence under which the Iſraelitiſh nation lived was peculiar to that nation. It was extraordinary, it was miraculous. Other people, under the ordinary providence of God, expect not, nor are taught to look for, miraculous interference, that the Lord may bleſs or puniſh them. The right opinion ſeems to be, that what was done under the Moſaic Government by the *direct* and acknowledged *act* of God, is performed in other caſes by *ſecondary means*; and by ſuch a regulation of the powers of nature, as may, without a viſible interpoſition of power, ſufficiently effect the purpoſes of providential government. The Iſraelites were *aſſured*, that for obedience or tranſgreſſion they were bleſſed or puniſhed; in purſuance of a *poſitive ſentence* which they had *heard pronounced*. For other nations, it is ſufficient to acknowledge, that a general Providence ſo rules the world, that nothing without reaſon happens to any of the ſons of men; though in each particular caſe we cannot *mark* the interference, nor aſſign the *poſitive cauſe* for this or that diſpenſation. That there is no ſuch thing as chance, we know; and whatever is deſign, in the hands of heavenly wiſdom, muſt be wiſe and juſt deſign, however difficult it may be for men to underſtand.

"Thus far, therefore, we may always apply to ourſelves the diſpenſations of the Lord to his peculiar people; by taking them in a more general view. If he viſited *them* with famine, it was for diſobedience of his poſitive laws: they knew it, and were warned beforehand that it would ſurely happen to them. If he viſit us in like manner, we know that it is for trial, or for warning, or correction, or ſome wiſe and gracious purpoſe; though to pronounce directly what that purpoſe was, as if we knew the ſecret councils of the Lord, would be preſumption or impiety. On the other hand, if the Iſraelites were bleſſed *in their increaſe and all the works of their hands*, it was a continuance of that ſuperintending mercy which was promiſed to them, ſo long as they ſhould be obedient. If to us a like mercy be extended, *it is from the* LORD; to him we muſt aſcribe it, to him we muſt be thankful, in him we muſt rejoice. It is not a part of his *promiſe*, but it belongs undoubtedly to his *goodneſs*. The ſeaſons, and every movement of nature, are beneath his guidance; and though he interpoſe not by poſitive miracle, he influences by means unknown to all but himſelf; and directs the winds, the rain, and glorious beams of heaven, to execute his judgments, or fulfil his merciful deſigns.

"It has pleaſed God, by ſuch means as this, to convey within a few late years, to all our nation, a moſt awful leſſon. While the buſy minds of men were exerciſing their utmoſt force to improve, as faſt as poſſible, the arts of agriculture, he has ſhown, by one or two diſtreſsful years, that vain are all the arts, and all the wiſdom of men, unleſs the Lord be with them. One may plough, another may ſow, but it is *God who giveth the increaſe.*"

And this ſound and perſpicuous reaſoning our critic preſumes to call a contemptible ſpecimen of theological metaphyſics, juſt as if he were himſelf in any degree converſant either with theology or with metaphyſics! "But Mr. Nares (he ſays) having given this ſpecimen of his talents for theological metaphyſics, commences his attack upon the farmers; accuſes them of cruelty and avarice, and raiſes the old cry of monopoly." It is fit that this cry be repeated to our readers; for the Edinburgh Reviewer has *forgotten* to repeat it to his, who have thus no opportunity of judging between him and the author of the ſermon.

"Can it be poſſible, (ſays the Archdeacon) that amidſt this general good, for which we are ſo fitly told to thank the Lord, and offer our united praiſes, there ſhould be ſome who feel a ſecret ſorrow? Some, even among thoſe to whom the bleſſing ſeems to come in the firſt inſtance; but who, ſeeing in it the diſappointment of their ſordid plans of gain, repine and mourn within themſelves, while the fields laugh, and every creature not enſlaved to avarice is filled with joy? I will hope there are not many ſuch. For the ſin is ſo deteſtable, that it diſgraces even the nature of men. From Chriſtian principle it is abhorrent totally; and ſtands in utter oppoſition and defiance to it. This is the ſin of thoſe, alluded to apparently even in our public prayer, who, when the Lord withheld his bounty, ſcrupled not to aggravate the evil to their country, by *hoarding* what they had, refuſing to import it for a good price, for even a high price, or for any but the moſt exorbitant return that could be gained; hoping to grow rich at once,—on what?—on the lawful profits of their calling?—No;—upon the tears, the groans, the cries, the death of multitudes!"

Such are the farmers whom Mr. Nares attacks, and whom our reviewer attempts to defend, by miſrepreſenting the language and meaning, as well of the Church of England, as of one of her moſt reſpectable ſons!

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We paſs over the 21st, 22d, 23d, and 24th articles of this review; not becauſe they are of little value, but becauſe they contain hardly any thing that is objectionable, while they abound with juſt and uſeful reflections, which do honor to the individuals by whom they have been thrown out.

The 25th article is a very able review of Thornton's *Enquiry into the Nature and Effects of the Paper Credit of Great Britain*; and it may be read with advantage by thoſe, who have never looked into the work reviewed. To one or two of the critic's opinions we certainly cannot aſſent; but we recommend the article, which conſiſts of 30 pages, as one of the beſt diſſertations on the ſubjects, that have yet appeared in the Engliſh language.

The 26th article is entitled to at leaſt equal praiſe. The work reviewed is Playfair's *Illuſtrations of the Huttonian Theory of the Earth*;—a theory well known to have been in direct oppoſition to the Moſaic hiſtory of the creation, and of courſe to the fundamental principles of the Chriſtian religion; and which is indeed not friendly to the doctrines of Theiſm in any form. Of that theory the Edinburgh Review appears to us to be a full and ſatisfactory refutation.

"The very baſis of this theory depends upon a poſtulate, that might well be ſuppoſed to ſtartle a ſober enquirer, viz. the ſuppoſition of a perpetual central heat, capable of melting limeſtone by its intenſity, and of elevating continents by its expanſion. Now this heat, Mr. Playfair confeſſes, cannot be maintained, either by combuſtion, by friction, by the abſorption of the ſolar rays, or by any of the other ſenſes from which heat is known to be derived. But of heat in ſuch circumſtances we have no experience; and it ſeems to be an evident violation of the firſt rules of philoſophiſing, to aſſume its exiſtence for the explication of any phenomena. Heat, generated and ſupported without combuſtion, and at a diſtance from all the other ſources from which heat is known to proceed, is a ſubſtance with which we have no acquaintance, and which we cannot admit to exiſt, merely becauſe ſuch a ſuppoſition would enable us to account for certain appearances. There would be nothing ſo eaſy as to find an adequate cauſe for any phenomenon whatſoever, if we were only permitted to prove its exiſtence by that of the phenomenon in queſtion; and if we were allowed to ſuppoſe an inexhauſtible heat, in a ſituation where our experience tells us that no heat could be either generated or maintained, it will not be eaſy to ſhew why we ſhould refuſe to believe that a dragon eats up the moon in an eclipſe, or that the tides are occaſioned by the gills of a leviathan at the pole."

In the 27th, 28th, and 29th articles, there is not much to detain the attention of Anti-jacobins. Each of them diſplays conſiderable abilities in its author; and each is entitled, on ſome accounts, to praiſe, and on others, to reprehenſion. Theſe conclude the firſt part of the firſt volume, of this review, which we have examined with greater care than we uſually beſtow on publications of a ſimilar kind, both becauſe the plan of the work differs in ſome reſpects from that of other reviews, and becauſe the publiſhers have boaſted of its uncommon ſucceſs. Of the ſecond part of the volume we muſt ſpeak in more general terms.

Of Villiers's View of the *Philoſophy of Kant*, the Edinburgh reviewers give an obſcure account; but who could give a luminous account of a ſyſtem enveloped in ſuch jargon? Their review of Sonnini's *Travels in Greece and Turkey* is a good one; but we meet with the national and eccleſiaſtical ſpirit, which we have ſo often reprehended in their theological

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critic, in the reluctant approbation which they beſtow on Dr. Paley's *Natural Theology*. On the reviews of Starch's *Picture of Petersburgh*, Boyd's *Divine Commedie* of Dante, Lewis's *Alfonſo*, and Adolphus's *History of England*, we ſtay not to remark: the laſt of theſe articles is valuable. Of the account here given of Denon's *Travels in Egypt*, we have no heſitation to ſay, that it is by much the beſt that we have yet ſeen in any *literary journal*; and the review of Segur's edition of *Politique des tous les Cabinets de l'Europe, pendant les regnes de Louis XV. et de Louis XVI. &c*, is of more value than the book reviewed. It is not indeed, in ſtrictneſs of truth, a review of any work whatever, but an able diſſertation on the propriety of maintaining a balance of power, occaſioned by Segur's publication; and it may be peruſed with advantage by thoſe who never ſaw that publication, nor indeed any other on the important ſubject.

Experience cannot teach philoſophic theoriſts political wiſdom; and M. Necker, after having contributed as much perhaps as any man to the overthrow of the ancient government of France, comes forward, in 1802, with the plan of an untried conſtitution for that country. The plan is abundantly extravagant and impracticable; and the Edinburgh reviewers have proved, that M. Necker's *republic one and indiviſible*, could not be of long duration; but they treat with undeſerved levity a political enthuſiaſt, who would be more properly employed in mourning over the miſeries which he certainly occaſioned, than on thus obtruding on the world his wild reveries.

The article which next arreſts our attention is the review of Anquetil's tranſlation of the Hindoo work, entitled *Oupnekhat*; not that there ſeems to be any thing of great importance in the work reviewed, or that the review itſelf is of peculiar excellence. What ſtruck us with ſome ſurprize is the confidence with which this Scotch critic talks of his knowledge of the *Sanſcrit language*, and *Sanſcrit literature*. Such knowledge he *may* indeed poſſeſs; but the proofs here given of it are not ſatisfactory; for they may all have been derived from what has been ſignificantly ſtyled *index learning*, and there are certainly not many Sanſcrit ſcholars in the kingdom. If the claim here preferred be indeed well founded, we congratulate our fellow-laboureſs in Edinburgh upon having among them at leaſt one of theſe *raræ aves*; becauſe we may expect, in the future numbers of their journal, much *antediluvian information*, extracted from the records of Benares!!!

Of the writers employed in the Edinburgh review, none appears to us more maſter of his ſubject, than he to whom is allotted the articles on political economy. We have already mentioned one of theſe articles with approbation; and we feel ourſelves called upon to expreſs ſimilar approbation of the review of Canard's *Principes d'Economie Politique*, which occurs towards the end of the firſt volume. We were indeed diſguſted with the critic's encomiums on the views of the French economiſts in general, and ſtill more with his aſſertion, that "Turgot and MIRABEAU, and Queſnai, were the *friends of mankind*, and that their genius and their labours were devoted to the *refinement of ſocial happineſs*, and the *conſolidation of the political fabric!*" Notwithſtanding the impudence of this aſſertion, and the ridiculouſly attributing to "Hume and Berkeley two great diſcoveries in metaphyſics," the article, on the whole, is ably written; though we are far from being convinced, by the writer's reaſonings in oppoſition to Smith, that "all taxes, however levied, are ultimately paid by the landlord." The ſcenes of the laſt ten years have proved the falſehood of this opinion with the force of demonſtration.

We

We have in this volume a very good analysis of Belsham's *Philosophy of the Mind*, though the philosophy of the critic himself is not on every point secure against objections; and the exposure of Madame Necker's learned follies, in her *Reflexions sur le Divorce* is excellent, though we cannot, with the reviewer, bow to the authority of MILTON and HUME on that important subject. The volume concludes with a critique on Vol. II. part III. of the *Transactions of the Royal Society of Edinburgh*, which displays some science, much petulance, and, we think, a little envy.

From this specimen of their labours, the Edinburgh reviewers appear to be a corps of young men, possessing among them very respectable talents, considerable industry, and, on some subjects, sound principles; but occasionally they betray a contempt for the religion of their country, and too great confidence in political theories. As a review, the volume is in many particulars defective. Neither the publisher, nor the price of the works reviewed, is ever mentioned; and it is not often that what is called a review, enables the reader to form any opinion whatever of the plan or the merit of the book professedly reviewed. Instead of a series of *reviews*, we have in fact a series of *dissertations* on subjects which have indeed been treated of by the authors whose works are mentioned in the table of contents, and at the tops of the dissertations, but with very little reference to those works more than to others. The motto of the review is *Judex damnatur cum nocens absolvitur*; and so anxious are its authors to escape *damnation*, that they *acquit no man*. The weakest of the corps is unquestionably the theological reviewer, whose articles are mere effusions of petulance, prejudice, and envy; and by much the most valuable articles in the volume are those on political economy, and that which overturns (and it completely overturns) the Huttonian Theory of the Earth.

MISCELLANEOUS.

STRICTURES ON THE COMEDY OF THE STRANGER.

TO THE EDITOR.

SIR,

ALTHOUGH, for the reasons given you in a former letter, the reflecting and impartial mind must be compelled to consider the character of ELVIRA, in the popular tragedy of PIZARRO, as a great blemish in that celebrated Drama; yet "THE STRANGER," very improperly, in my humble opinion, styled "A COMEDY," by the same author, hath a principal character in it even more exceptionable than that of ELVIRA: this is EURELIA, MEINAU's Wife, disguised as Mrs. HALLER. In ELVIRA the character of a female libertine is invested with so many shining qualities, and such noble sentiments proceed from her mouth, that the mind insensibly forgets her frailty, and overlooks her want of virtue in the dazzling lustre which is cast around her. This frail female was, however, unmarried, and the author had effected but one half of his laborious and difficult undertaking, till he had made *connubial fidelity* and *breach of the marriage vow*, appear venial in the opinion of a deceived and misguided audience. The attempt, it must be confessed, was arduous, but where there is no difficulty there can be no honour: to overcome this difficulty was the

summit

ſummit of our author's ambition; and it muſt be conſeſſed, however little it may add to his reputation amongſt the virtuous and well-diſpoſed part of mankind, that he hath in the Drama now under our conſideration attained the object which he had in view in no common degree.

EURELIA, the unfaithful wife of MEINAU, thus relates the proceſs of her own ruin. "Oh! had you known my huſband—that *excellent, noble* man. I was then ſcarcely paſſed *fourteen*. I was two years his wife. Oh! and even in the moment of my fatal fall, *even then no better man existed*. My *seducer* was *far below my husband*: the COUNT, it is true, *did not flatter me so much*, and *refused me trifles which my vanity demanded*: the ſilly gratifications which he with-held from me were ſupplied by my betrayer, and I was child enough to be pleaſed with the gaudy proſpect: to follow him who —but enough!—I returned, but my huſband was gone with my children. Alas! the ſufferings of thoſe moments no language is able to deſcribe."

EURELIA's youth, the flattery and attention of her ſeducer, and her huſband, whom ſhe deſcribes as "*an excellent and noble man*," having with-held from her "*trifles which her vanity demanded*," were the cauſes of her fall. Are theſe ſufficient excuſes for her "fatal" aberration from the paths of virtue? Can they atone for her having ruined the peace of mind of ſuch a man as MEINAU is deſcribed by his friend HORST to have been—driven him from the ſociety of men—and urged him even to the very borders of madneſs? Would ſuch contemptible arts from a man, whom ſhe herſelf deſcribes as "far below her huſband," have had ſo powerful an effect, if the divine precepts of *religion* had animated her boſom, if *virtue* had held its uncontrouled empire in her heart? No! The virtuous and the good may, indeed, fall into ſlight and trivial faults, they may even ſometimes be ſurpriſed, by the hurry and conflict of contending and headſtrong paſſions, into actions which may cauſe them afterwards moſt ſevere regret; but there is ſtill ſuch a marked difference between *the extreme of vice*, and the high dignity of *unsullied virtue*, and this idea is ſo deeply implanted in the human breaſt, that a virtuous and uncorrupted heart will ſhrink with innate horror, and juſt deteſtation, from the dreadful, the "fatal" precipice into which vice would willingly caſt it, and with a look of ineffable dignity and proud contempt, ſtrike terror into the heart of the moſt ſmooth-tongued and plauſible ſeducer.

To reconcile the audience to *an adulterous wife*—to intereſt their feelings in her behalf—to make them pity her, and with the generous BARON HORST, the friend of MEINAU, wiſh for a reconciliation, the whole art and conſummate addreſſes of KOTZEBUE have been exerted, and, woeful to relate, have not been exerted in vain.

The charitable and noble acts of EURELIA—her ſincere repentance—her *remorse*—not ſuffering her even to think of forgiveneſs—the deplorable condition to which MEINAU was reduced by this dreadful blow to his feelings—his *still surviving affection* in the midſt of his heart-breaking ſorrow—his magnanimity in abſtaining from injurious reflections and ſevere reproaches, both when he ſpoke of her to his friend, and when he ſaw her who had driven him to *deſpair*—the plan laid by the COUNT and BARON to effect a reconciliation—and the introduction of the children, the pledges of their early and ſincere affection, at a moſt critical moment, to be the potent inſtruments of their reconciliation; theſe are traits which very clearly diſplay the management and ſuperior hand of a maſter.

If PIZARRO is deficient in morality, THE STRANGER fails in this momentous

momentous article in a tenfold proportion; inaſmuch as female infidelity to the marriage vow is of more extenſive and ſerious ill-conſequences than is the libertiniſm of an unmarried female. To urge the alleviating circumſtances of *a most sincere repentance* on the part of the erring female: her *youth* and *inexperience* which laid her more open to the ſnares of ſeduction; the nobleneſs of her after conduct; and her ſelf-abaſement in thinking herſelf unworthy of forgiveneſs, is but to ſtudy devices to impoſe on the feelings of the public, and to deceive ourſelves. To *tolerate* vice at all is the firſt ſtep to our being ſeduced by it, the reſt is gradual and almoſt inevitable. A great judge of human nature ſpeaking of the progreſs of Vice, and the mode of its proceeding in fixing its empire on the human mind, ſays,

"We firſt *indure*, then PITY, then EMBRACE."

It was a new adventure in the dramatic art to make VICE amiable, and to place FEMALE INFIDELITY in a venial point of view: no one could make uſe of more art to effect this grand point than the celebrated author of theſe dramas, and we have already remarked that his attempt was attended with complete ſucceſs. To the preſent hour theſe plays are performed to crowded and ſplendid houſes, and of the vaſt numbers which attend the often repeated repreſentation of them, ſcarce one in an hundred is aware of the danger with which they are fraught. By repeated contemplation of the vices of *female libertinism* and *infidelity*, the mind inſenſibly loſes the abhorrence and deteſtation which ſhould ever purſue thoſe who are guilty of theſe atrocious acts of vice; and from beholding them accompanied by alleviating circumſtances, and ſituations calculated to excite emotions of *pity*, at length they are contemplated with indifference when not attended with ſuch incidental circumſtances; and thus the way is paved for the utmoſt licentiouſneſs and diſſolution of morals*. Do we require this ſtimulus of theatrical repreſentations to aid and promote the cauſe of VICE, or have we not rather already too many ſupporters of the glaring profligacy and unprincipled libertiniſm of the times? Yes, aſſuredly! And whoever can *effectually* diſrobe VICE of her hypocritical coverings, and make her appear in her genuine deteſtable colours, ſurely does a moſt commendable act: but they who with the power poſſeſs alſo the inclination to drive ſuch ſeducing and dangerous dramas as thoſe which we have been conſidering from the public favour†, which they have undeſervedly obtained, merits the firſt and higheſt rewards which VIRTUE can beſtow. This can only be *completely effected* by ſeveral characters of *rank*, of *conſequence*, and of *the highest estimation in the public opinion*, who, joining together their united efforts, ſhall, by degrees, reform the public taſte—reſcue the *ſtage* from the frivolity and increaſing immorality of the favourite PLAY-WRIGHTS of the preſent day, and make *it* the engine, as it undoubtedly is moſt capable of being made, of inſpiring juſt and noble ſentiments in the breaſts of a Britiſh audience; of ſinking VICE to her proper level, and exalting VIRTUE to her true dignity; of making mankind wiſer and conſequently better; of rendering them good men and loyal ſubjects; of making them happy whilſt they continue in this preſent life, and giving them a juſt title to a reverſionary hope of endleſs felicity in "*another and better life.*"

* Does not a recent inſtance which you have given fully juſtify the truth of this *prophetical* remark?

† The LORD CHAMBERLAIN has the power to prevent ſuch dramas from appearing on the ſtage. EDITOR.

Mr.

Mr. Editor—What is contained above was compoſed ſome conſiderable time ago, when the "ADULTERY BILL" was before the legiſlature of this kingdom, and which it was ſincerely hoped by every true friend of virtue and good morals would have paſſed into a law; that it did not is a ſubject of very heartfelt regret. The contents of this and a former letter containing my ſtrictures on the tragedy of PIZARRO, are a very ſmall part only of a work, which I had once thoughts of putting to the preſs, and laying before the public eye, had not I been diſcouraged from doing ſo by ſome friends whom I conſulted on the occaſion, and had not my waiting for a new ADULTERY-BILL, promiſed to be brought into parliament, rather ſuffered the public expectation to grow cool on this important ſubject; but even yet the work may be brought forth on proper encouragement. It is intitled, "ADULTERY ANATOMIZED; *or, An Inquiry into the ſeveral concurring Cauſes of the prevalence of that vice in this kingdom at the preſent day; and an attempt to ſuggeſt a mode of leſſening it.*" The work is divided into chapters, and, when completed, will make a moderate ſized 8vo. volume.

Wiſhing every poſſible ſucceſs to your truly valuable work, and that your exertions in the cauſe of virtue and good morals may meet with deſerved remuneration,

I remain, Sir, your's, ſincerely,

Auguſt 6, 1803. Φιλαρετης.

TO THE EDITORS.

GENTLEMEN,

I HOPE you will attribute the liberty I take of pointing out a groſs plagiariſm, which, by being quoted in your laſt month's Review, has attracted more notice than otherwiſe it would have met with; to the deſire I have of ſeeing your valuable work as free from errors as the nature of the undertaking will admit. The account of an Engliſh Voluptuary, in your review of "Paris as it was and as it is", page 390, is taken almoſt verbatim from a novel, written by the authors of Henry and Frances, (Mr. and Mrs. Griffith I think,) called the Gordian Knot, vol. 4th, page 183, and, if my memory does not deceive me, Mercier has alſo ſtolen the ſame tale, and printed it in his Tableau de Paris: but not having that work at hand I cannot refer you exactly to the chapter, nor is the ſubject worth the trouble. I do not know that I ſhould have troubled you with this, but I ſee the ſtory in the newſpapers, and it can do no harm, in the preſent looſe ſtate of morality, to point out the falſity of ſuch a ſtory, eſpecially as it is related of one of our own countrymen. The original, indeed, concludes with moſt proper reflections, and that you may not have the trouble of ſearching in a circulating library after the book, I have tranſcribed it.

"Poor Burchell retains but a faint reſemblance of his academic character. The fine parts of his ſpirit have evaporated. A life of ſenſuality is not half a life, either in duration or enjoyment. Res eſt ſevera voluptas. He is not more than about twenty-eight years of age, and looks to be near fifty; he is ſallow, bloated, and lethargic; he nodded ſeveral times after dinner and ſupper, and has no more converſation in him than the Great Mogul.

"I am, &c. &c."

This

This letter begins by informing his correſpondent that the writer had met with their old Fellow Collegian, Burchell.—As I wrote from the book in a ſhop, have the goodneſs to excuſe any miſtakes I have made through haſte,

And am, Gentlemen,

Your very obedient humble Servant,

Briſtol, Jan. 20, 1804. INVESTIGATOR.

THE CAMBRIDGE UNIVERSITY VOLUNTEERS.

TO THE EDITOR.

SIR,

THE object of the following elegant piece of declamation being anſwered, we have now to boaſt of as fine a body of military youth, every way accompliſhed, as are to be found on ancient or modern record; and which, at a late review, it was ſaid any general would be proud to command. I think what had ever ſo trifling a part in contributing to this end, deſerves to be reſcued from oblivion; and there is not a prouder national trophy on which to inſcribe it, than the Anti-Jacobin Review; nor a more cordial well-wiſher to that vehicle of patriotiſm, than

A Member of the Camb. Univ. Volunteers.

Cambridge, Dec. 1803.

"AN ADDRESS TO THE LAY-MEMBERS OF THE UNIVERSITY OF CAMBRIDGE.

"My Friends and Fellow-Students,

"The liberty I am now taking will not, I truſt, need much apology, when you conſider either the purity of the motives, or the urgency of the occaſion. A determined enemy, then, with a locuſt army, is at our gates, and the glorious paſs of freedom is to be guarded. The Britiſh Lion has indeed roufed himſelf from the ſlumbers of ſelf-ſecurity; and, while rampant with indignation, every briſtle preſents a bayonet round our coaſts. The ſword is unſheathed, and loyalty is the watch-word in every hamlet through the land. Still, it is ſaid, *we are not too much on our guard.* Where then are the flower of the Britiſh youth, the children of Alma Mater? Have they nothing at ſtake? No precious privileges to defend? Surely yes! In addition to domeſtic ties, the charities of father, ſon, and brother,—in addition to the rights of property, your fire-ſides, your liberty, and your very lives, which duty and neceſſity call upon the meaneſt cottager to defend,—in addition to all theſe, you, my young friends, have ſtill dearer intereſts at heart, the cloiſters of ſcience, and the altars of your God! Say, then, can the partiality of literary fellowſhip, or the pleas of indulgent friendſhip herſelf, account for this cold neutrality in the common cauſe, this ſilence in the general voice of the nation?

"But no! forgive the baſe degradation. The inſinuation is, it muſt be, groundleſs! A band of brave youths, at this very moment, are panting for fame in the field, as well as in the cloiſter. They ſcorn to make a merit of neceſſity, by ingloriouſly waiting for the inſtructions of a Britiſh Senate, which ſoon may *compel* them to aſſemble. They have learnt from claſſic records, that the bravery which is bought, or the patriotiſm that is compelled, are not worth the name. They pride themſelves in a VOLUNTARY attendance at the circus of military diſcipline; are aſſembling for the purpoſe of obtaining the ſanction of their ſuperiors to make a tender of their ſervices

to

to their country. They are yet ſmall in their number, but great in their deſigns. Their ſentiments are in uniſon with the tenor of this addreſs. They call upon you to appear without delay to ſecond their honourable views. Companions in the academic ſhade, they long to hail and receive you as their brothers in arms. Come forth then, in the ſpirit of your pious and patriotic founders, and ſhew you deſerve the great and many privileges they have handed down to us. You muſt ſoon of neceſſity appear: Why not in a few days, when honour and your country invite you? Remember, that what you may ſacrifice to pleaſure, you are giving to renown. If, in ſome caſes, our public ſpirit may claſh with the *res angustior domi*, let us retrench upon the luxuries of life. If the progreſs of ſcience ſeem to be retarded, let us appeal to the candour and indulgence of our ſuperiors, and double our diligence for the future.

" But I begin to hope, that you, my brave friends, who have from infancy been trained up in thoſe principles which the ſages taught, and the heroes of antiquity practiſed, cannot want the weak ſtimulus of this addreſs to rouſe you to your duty. Come forward then in the ſpirit of thoſe ſages and thoſe heroes, and ſhew you deſerve to be free. Half a thouſand brave youths, at the leaſt, whoſe morals, we truſt, would be a leſſon to admiring camps, the flower of reſpectability as well as of manhood, theſe would be no contemptible veto in ſome Thermopylæ of liberty, againſt invading ruffians. In our porticos of learning, it is not flattery or partiality to ſay, they would oppoſe the barbarous retinue of a Xerxes himſelf, and ſpill the laſt drop in their veins, ere an altar or a tomb of ſcience ſhould be profaned, or one of our venerable volumes committed to the flames.

" Should our ſervices be wanted, let us leave the intereſts of learning and religion to be managed by our ſuperiors in wiſdom and in years. We may hope ſoon to return, and gather the rewards of literary merit, which their judicious hands are commiſſioned to beſtow. Or, if we fall in the glorious ſtruggle, we ſhall not be diſappointed of renown; for we ſhall fall to be crowned with the laurels of the brave, which will for ever be kept blooming, becauſe watered by the grateful tears of our country.

" Thoſe whom I now addreſs have no fine fibres of conjugal or paternal endearments twiſted round their hearts, to chain them in ſoft fetters to their homes. Let not grey hairs then reproach us with ingratitude, that they muſt fight our battles, nor the orphan liſp our everlaſting diſgrace, that its father fought and fell for us.

" When I ſurvey thoſe hallowed and magnificent ſtructures, the monuments not leſs of patriotiſm than of piety—when I reflect that they have nurſed half the ſages, half the patriots, and half the heroes of our annals—when I daily hear the blaſphemous threats of deſpotiſm, tyranny, and atheiſm, that, though the *poor* humble cottage may be ſpared, the ſplendid palace, and the venerable endowments of ſcience ſhall be ranſacked by barbarian bands, and levelled to the ground—and when, for a moment, I am ſuppoſing the ſons of father Camus to look on with apathy and indifference, is it the deluſions of imagination, that the cloiſter puts on a more ſullen gloom, the genius of each grove murmurs a ſigh, and the chaſte marble of great Newton reddens with indignation?

" Come forth, then, without delay, and ſhew you are not unworthy thoſe high names, the children of Granta and Britannia. The indignant ſpirits of your illuſtrious founders are waiting to inſpire you at the approach of the danger, and to be your guardian angels in the field. The ſhades of

Henry

Henry and Eliza point the way. Even the gentle ſpirit of Margaret reluctantly whiſpers, 'To arms!' Your ſuperiors cannot, do not, check the manly enthuſiaſm. And while you nobly ſtep forward to guard the proud palladium of our civil conſtitution, ſeated on the brow of our Britiſh Sion, the Proteſtant eſtabliſhment, (in one of which you are, moſt of you, to be conſecrated miniſters,) you cannot fail alſo of inſuring the plaudits of your country, and the approbation of Heaven!

"Permit me the honour of being eſteemed, my brave friends, your reſpectful fellow-ſtudent, and moſt cordial fellow-ſoldier,

"*St. John's Coll. Camb. Aug.* SPONTESUA."

Private Baptism.

TO THE EDITOR.

Sir,

KNOWING, as I do, your exemplary regard for every thing that relates to good order and decorum in religious matters, and believing that your ſentiments concur with mine, with regard to the impropriety of adminiſtring the Sacrament of Baptiſm in private houſes, inſtead of requiring the children to be brought to church; I am deſirous of offering to the conſideration of your readers what appears to me a new argument, drawn from the language of the ſervice itſelf. But firſt I wou'd beg leave to ſay a few words on the inconvenience (to ſay the leaſt of it) of performing this ſolemn rite in the way in which the Clergy are too often called upon to celebrate it. In a general way, this office is performed in the evening, after a feſtive entertainment, which cuſtom has eſtabliſhed on ſuch occaſions; and the parties are not always in the fitteſt diſpoſition for ſuch a ſolemnity. In this you will be ready to join with me, when I relate to you the following fact, on the truth of which you may rely. A perſon of ſome conſequence choſe to have his child baptiſed in this irregular way; the parties were invited to a ſumptuous dinner, of which the clergyman (which by the way is not an honour generally conferred on him) was permitted to partake: the ceremony was deferred to a late evening hour, and the young Chriſtian's health, with that of many other friends, was freely drunk. After a briſk circulation of the bottle, the parties are ſummoned; but, ſtrange to tell! the prayer-book was opened in the wrong place; a different ſervice was begun, and proceeded in to ſome length, before the miſtake was diſcovered, the godfathers could not with propriety be ſaid, according to the uſual form of expreſſion, to *ſtand* to the child, for they could not ſtand at all. The clergyman was reminded of his miſtake, the godfathers reſorted to the ſofa, and the buſineſs was accompliſhed as well as, under all the circumſtances of the caſe, it could be done. But, Sir, while the deſpiſers of every thing ſacred laugh at ſuch irregularities, religion weeps; and every ſerious well-diſpoſed perſon is deeply afflicted, and muſt needs wiſh that, if poſſible, the practice might be diſcountenanced, and ſuch indecencies prevented.

I am of opinion, Sir, that this evil originates from a variety of cauſes, 1ſt, in affectation of grandeur in the ordinary gentleman and tradeſman deſirous of imitating his ſuperiors; 2dly, from ſelf-intereſt on the part of thoſe, who are generally pretty well paid for diſpenſing with rubrics and canons, through an undue regard to their own emolument; and, 3dly, from that general indifference to the ſervices of religion, which keeps men from the houſe of God, whatever may be the duty which ſhould call them thither;

to which I might add the unreaſonable plea of tenderneſs for the child, to whom it is ſuppoſed it would be fatal to be taken to church, even in the month of June.

If the Clergy ſhould attempt to vindicate themſelves by ſaying, they comply with what they do not approve for fear of giving offence; I would only with them to conſider, whether they do not rather lower their character by ſuch an improper compliance, than conciliate the favour and eſteem of their pariſhioners.

Such as are men of ſenſe among them cannot but know, that when they aſk a clergyman to perform this duty, they call upon him to act contrary to the directions of the rubric; and they do not eſteem him the more, but the leſs, for his indifference to propriety, and his undue regard to his own advantage. I am perſuaded, that every clergyman that ſhould, with civility and reſpect, decline any propoſal of this kind, urging as an objection, the impropriety of the thing itſelf, and its being contrary to thoſe directions, which the law has ordained to be the rule of his conduct, would riſe higher in the eſtimation of his pariſhioners, than by any improper ſelf-regard, or any undue compliance with their humour, their indolence, or indifference.

But I promiſed to ſhew, that from the very words of the ſervice, the compilers of our liturgy had no idea of the ſacrament of baptiſm being adminiſtered in any other place than at the fount in the church. For the words are—"Ye have brought this child *here* to be baptized." Now no one that underſtands Engliſh propriety of expreſſion will ſay, that the word *here* relates to the verb *brought*, becauſe it certainly would have been *hither*, not *here*: attuliſtis hunc puerum *hic*, would, you well know, be very bad Latin, and it is no better Engliſh; but if you read the words thus, "Ye have brought this child *here* to be baptized," you will at once ſee, that *here* means *hoc in loco*, or *hic loci*, to be baptized, *here* and in no other place; ſuch as read the word *here* for *hither*, have argued, that when this ſervice is performed at home, and the clergyman ſent for to perform it, there ought to be a ſlight alteration made in the words; and inſtead of his ſaying, Ye have brought this child *here*, that is, *hither*, to be baptized, he ſhould ſay, Ye have brought *me here*, that is, *hither*, to baptize this child.

In ſhort, Sir, it fares with this, as with every other deviation from the right way, that we are gradually led into abſurdities, of which at firſt we were not aware; and the only way to maintain a character of conſiſtency and reſpect is firmly to adhere to the rules preſented for our conduct, not yielding to the importunity of thoſe who, from improper motives, would firſt ſeduce the clergy from their duty, and then treat their too eaſy compliance with contempt.

I ſhall add one other argument in favour of the performance of this ceremony, as the rubric directs, in the public congregation, viz. that, to an attentive and well-diſpoſed congregation, this ordinance ſolemnly adminiſtered is found to be extremely edifying and impreſſive; the hearers are reminded of their own ſacred engagements, by the intervention of others, at their baptiſm; and ſuch as have undertaken the office of ſponſors learn, that it was not a mere matter of form, but a very important duty that was engaged in, when they promiſed in behalf of the baptized infant, to ſee that it be brought up to "lead a godly and a Chriſtian life;" and laſtly, to all are repreſented in this rite the duties of their Chriſtian profeſſion; "to die unto ſin, and to riſe again unto righteouſneſs;" ſo that it becomes, when rightly conſidered, a moſt inſtructive ſervice, not to be confined to a bed-

chamber

chamber or a drawing-room, but moſt proper to be performed where "all may hear, and all may be edified."

I mean, that children, when really ſick, ſhould always be privately baptized; and at a convenient time admitted into the church.

I am, Sir, your's, &c.

A Lover of Order.

P. S. One of the moſt reſpectable miniſters of one of the moſt conſiderable pariſhes was appointed at a certain hour in the evening to perform this ſervice; and had the *ſatisfaction* of ſitting in another room two hours, waiting till the feſtivity, to which he was not invited, in whole or in part, was over: and at the end of it, a very ſlight apology was made by the maſter of the houſe, merely on the ground of his intention to *pay* him for his attendance. Was not his loſs in point of reſpectability far greater than his pecuniary gain, whatever it might be?

Mrs. H. More's Shipham Club.

TO THE EDITOR.

Sir,

YOUR readineſs in inſerting in your very excellent and impartial Magazine the letter I ſent you, dated March, has induced me to venture to ſend you this little account of a day I very unexpectedly ſpent. I have frequently heard it aſſerted, I doubt not falſely, that your partiality in the Blagden controverſy has led you uniformly to repreſs every thing that did not tend to injure and vilify Miſs More: my curioſity has, as well as moſt of your admirers, been kept quite alive by the intereſt you have taken in it; yet I muſt own from all you have inſerted, and not having other means of judging, I was left quite undecided whether or not to affix to Miſs More's character enthuſiaſm and methodiſm: ſhould you therefore inſert this little detail of a day, I ſhall be enabled to add to your defenders in regard to impartiality. On Wedneſday the 22d I was in a ſhop in Briſtol, when a party of ladies came in for blue ribbons, who, from their animated expreſſions of hopes for fine weather on the enſuing day, and the blue knots ordered, I was induced to inquire where they were going, and learnt to Miſs More's Shipham club. I inſtantly determined to make one, and obſerve the proceedings of the day, and to gather all I could, and judge for myſelf. In the morning I went to Shipham, but found all the party I had ſeen were gone, with many others, to breakfaſt at Miſs More's houſe. About twelve they began to arrive; the church bells ſtruck out, and on the wild hills of Shipham, and ſurrounded by Mendip, the ladies made a very gay and beautiful appearance: they ſoon ſat down to dinner; there were ſeveral tables, and plenty of beef, lamb, ham, and chicken; and ſoon very true Engliſh enthuſiaſm was diſplayed, both by clergy and laity: the bottle went round very moderately, for in leſs than an hour the company were ſummoned to arrange themſelves for church, when I ſaw at the leaſt two hundred poor women, reſpectably and neatly dreſſed, moſt of whom I learnt, prior to this inſtitution, had ſcarcely a gown, all with blue knots, and very happy countenances: and a great number of poor children, all ranged in couples, and a band of country muſic: the clergy then followed the poor, and the ladies them to church, round Shipham hills. Mr. Jones, the rector, read prayers; Mr. Boak preached; then I

expected ebullitions of enthusiasm and flattery. The text was—"Mary has chosen the good part:" he pointed out the one thing needful in so plain and practical a way, that I said well here is no enthusiasm: I then waited to hear if he guarded the poor from supposing if they think they have chosen that one thing needful they may be lazy and immoral, with all the deductions of that sort, that methodists leave their poor infatuated followers to draw: but truth obliges me to say, I never heard the moral duties more fully, clearly, and on higher motives enforced: he adverted to the feelings and affections of love and humanity, shewn by our Redeemer towards the family of Lazarus; and Mary's proof of love to Christ, in which he introduced an application to the day. Well, I said, here is no methodism; here is no faith without works; here is not what is as much to be disliked as either any Calvinism; they returned in the same order, and two Miss More's, one of which I learnt was Miss H. More, appeared more prominent. I now felt some certainty of seeing what I had all day been looking for in vain; but here was no methodism. The poor children were called forward, and their master gave out a psalm, and I then became an enthusiast myself: their little voices employed in praise of their Creator, instead of the sad reverse; their shining faces all directed one way, to six large baskets of cakes, as their reward, operated on the countenances of most present; and I felt strongly, as all must have done who were prejudiced against the whole of Miss More's institutions, such temporal benefits bestowed (as nearly every poor child had some clothing on provided by the charity) such kindness and exertion conferred, merited not the obloquy Miss H—— M—— had received. Tea was then made in five rooms for all the poor women, by the ladies; four or five hundred drank tea in the whole, with much glee: then they went out again to the open place where the children had received their cakes, and the vicar produced the accounts of what the club was worth, and many ladies present gave handsomely towards the fund: when Miss Martha More spoke to them of their gratitude due to the company, to God, their superiority to the French poor, who never saw so many guineas in all their lives; no Sunday schools there; no gentry taking care of the poor there; money not like ours, most all gold, but *tinsel*. Miss H. Moore then said, good women, here will be more taxes, remember you have nothing to do with them but to pay them, not to talk about them, that is not our business, but to pay them. God save the King was then played and sung, with huzzas three times three, in which I found myself so heartily joining, that any of my acquaintances, had they seen me, might have exclaimed, "Is Saul among the prophets?"

Should you chuse to insert the description of this club day, I think you will be doing but justice to Miss More's institutions, and shew that they are conducted without methodism or sedition, though not without a great degree of enthusiasm exerted towards relieving the wants of the poor, and of gratitude and affection of the poor toward their benefactors; and justice, I trust, will never be required in vain of the conductors of the Anti-Jacobin Magazine, the firm and honourable supporters of our Church and King. I remain, Sir, a very hearty well-wisher for the continuance of your success in the great cause in which you are engaged,

Bristol, College Green, July 9, 1803.

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ERRATA.

Appendix to Vol. XV.—*P.* 481, l. 16, read *legiſlation.*—P. 486, l. 4, for *than*, read *as.* P. 487, l. 6, for *it*, read *is.*

Vol. XVI.—P. 71, l. 1, for *no*, read *a.*—P. 110, l. 20, for *were* diſtributed, read *was* diſtributed.—P. 112, l. 11, for *vindicated*, read *indicated.*—P. 151, l. 30, for *pudent*, read *pudet.*—Ibid, l. 45, read *itinerancy.*—P. 152, l. 3, and l. 37, for *the*, read *then*; lines 34, 35, read, "and *end* with reminding," &c.—P. 153, l. 30, for *ſelect*, read *elect.*—P. 155, l. 19, for *defiance*, read *defence.*—P. 157, l. 32, the paſſage, beginning, "indeed we are confident, &c." to the bottom of the page, ſhould have been printed in the larger character, being the words of the Reviewer, and not a Quotation from the Pamphlet.—P. 158, l. 2, for *of the* reſpective, read of *their* reſpective.—P. 159, l. 30, for *prey*, read *pray*—P. 160, l. 36, for *its*, read *his.*—Ibid, l. 38, read *preferred.*—P. 164, l. 10, read *executioner*—P. 165, l. 19, for *was*, read *were.*—P. 199, l. 6, from the bottom, for *mutable*, read *ſuitable.*—P. 205, l. 4, for *Kalaba*, read *Thaliba.*—Ibid, l. 17, read, *enthuſiaſtically.*—Ibid, l. 41, read, *expreſſions.*—P. 214, l. 9, for *novels*, read *morals.*—Ibid, l. 35, for *plan*, read *plea*; for *philoſopher*, read *philoſophers.*—P. 215, l. 27, for *work*, read *curb.*—Ibid, l. 30, for *our*, read *one.*—Ibid, l. 39, for *Moſes*, read *Manes.*—Ibid, l. 41, for *Moſes*, read *Manes.* Ibid, Note, l. 2, for *profeſſing*, read *propoſing.*—P. 216, l. 29, for *writer*, read *critic.*—P. 219, l. 5, for *reaſonable*, read *ſeaſonable.*—Ibid, l. 6, for *Thalia*, read *Thaliba.*—Ibid, l. 15, for *for*, read *few*—P. 220, l. 23, for *elegance*, read *eloquence.*—Ibid, l. 41, for *theſe*, read *their.*—P. 221, l. 22, for *letters*, read *Athens.*—Ibid, l. 41, for *elegance*, read *eloquence.*—P. 222, l. 3, for *elegance*, read *eloquence.*—Ibid, l. 14, read, finds not *in* the criticiſms.—Ibid, l. 21, for *delineation*, read *declamation.*—P. 226, l. 19, for *has*, read *have.*